

Josephus OF THE *His Book*
VISIBLE SACRIFICE

Josephus OF THE *His Book*
CHVRCH OF GOD.

THE FIRST PART.

Written by ANONYMVS EREMITA.

*He that Sacrificeth to Gods shall be put to death:
but to our Lord only. Exod. 22. 20.*



AT BRUXELLES,
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VISIBLE SACRIFICE
OF THE
CHURCH OF GOD

THE FIRST PART
Written by Anonymous



AT THE
By Herbert Anthony Jones
to his Majesty 1877

TO THE
MOST EXCELLENT,
HIGH AND MIGHTIE
PRINCE CHARLES
KING OF GREAT BRITAINE

France, & Ireland &c. Health and
eternall felicitie.



Most dread Soueraigne;

So many are the temporall blessings, which All^{tie} God hath bestowed vpon your Royall Maiestie, that scarcely can they be paralelled in any other: A *Monarke* of three Kingdomes, all fortified with the Ocean sea; a *Queene* wyfe, vertuous, beutifull, and fruitefull; subiects without number, all in peace, and plentie, stryuing how to expresse their loues and obedience to so worthie a soueraigne; health of Body, and disposition of mynd fitt for any heroicall action: so that not knowing what to wish, or how to adde any mo-

A 2

re vn-

re vnto your present temporall estate, and happi-
nesse, as much as in me lyeth I desyre with all my
heart, that these your temporall blessings, may also
be seconded with spiriruell, & eternall. And for this
cause, and to this end hauing occasion to wryte of a
*Medecine against mortalitie, of a Receipt against all di-
seases, corruption and death; of a Soueraigne Balme,*
which whosoever will vse worthely, shall liue eter-
nally: I could not but dedicate, these my labours
vnto your Maiestie vnto whom aboue all men
liuing I wish compleat felicitie; that protected by
your royall fauour, this *Cordiall* may worke the ef-
fect I desire, which is euerlasting happines to your
selfe, & subiects. And so imploring your royall cle-
mencie with most humble respects, and profound
submisson I cast my selfe and labours vnder the
shadow of your *gratious protection*, euer to remaine,

Of your Sacred Maiestie

*A most humble, and most
faithfull subject,*

ANONYMVS EREMITA.

THE PREFACE

TO THE READER.

Deare Reader :

It may seeme strange vnto thee, that an Hermit, whose entertainment and conuersation, ought chiefly to be in solitude, meditation, & contemplation, should trouble himselfe in his Cell, with the turbulent controuerfies of this tyme, in matters of faith which in former ages, when innocencie, and vertue most florished, euery Christian receaued with his baptisme, after most constantly to hould and professe the same, all the dayes of his life. yet so it fell out, that in conuersing with dyuers Puritans, I found by experience, that out of ignorance and want of knowledge what our visible sacrifice is, by whome it was instituted or to what end, they hate it, more then they doe Iudaisme, Turcisme, or Paganisme it selfe, in such sort, that they obiect our offering of visible Sacrifice, as one of the chiefe causes of their alienation from vs; when in truth, and veritie, exterior visible sacrifice, is the cheef exterior visible honor, which is due to God, as he is

God, and Creator of all things, as will appeare by examination, if we shall passe through all the exterior visible worships, respects, & reuerences, which are vsed by men in this life: and it is so due vnto God alone, that it may not be giuen vnto any Creature, or false God, vnder penaltie of high treason against his Deuine Maiestie, punishable by death as witnesseth his law, and euerlasting decree saging. He that sacrificeth to Gods shall be put to death: But to our Lord only. So that the first motiue, which moued me to wryte of this subiect, was the grosse ignorance, and blindnesse I found in many Puritans, who commonly would bitterly inueigh against our visible sacrifice, not knowing what it was, nor wherfore it was instituted; for other wyse I suppose they would not be so vehement against the honour of God: & therfore thought with my selfe, for the honor of God, and good of their soules, to wryte plainly and manifestly of this subiect, without any flourishing words, or lostinesse of style; or farr fetcht inuentions, to make euery well minded simple Protestant, or Puritan (who will be delighted with truth) capable to perceauue and understand that the exterior visible sacrifice, or Masse, which be so much hateth in the chief exterior visible worshipping, which doth belong vnto God alone, that he may also

also defend the honor of God and not oppose it.

Secondly the eminencie & excellencie of the Sacrament of the Alter is so greate, that S. Augustine in the 24. chapter of his first booke de peccatorū meritis, calleth it The lyfe of the world: S. Ignatius disciple to S. Iohn the Euangelist, The medecine of immortalitie and antidote against death; S. Epiphanius, in his Epistle to Iohn of Hierusalem, The chiefeſt ſaluation of Chriſtians, vvhich before God is alſo ſo highly pryed, that vvhē through wickednes of men, and of Antechriſt, it ſhall be quyte taken away out of the face of the earth, the world ſhall end, as witneſſeth our ſauour ſaying, The bread which I will giue is my fleſh for the lyfe of the world. Iohn. 6. 51. for euē as when lyfe is takē from a man a man dyeth: ſo when the Sacrament of the Body and Blood of our Lord, ſhall be taken out of the world, by the meanes of wicked men, and of Antechriſt, the world ſhall be conſumed with fyre, as witneſſe Daniel 9. 27. Mat. 24. 15. 1. Cor. 11. 26. Which conſidered & ſynding the paſſion of the Puritans of our nation ſo furious againſt this ſaid Sacrament of the Alter as to eſteeme the reuerence & reſpect, which is due vnto it, Idolatrie, and ſo to perſecute it, that if it lay in their pōners, they would not only extirpate it
out

out of this Iland of great Britanie, but out of the whole globe of the earth, to bring in their fancie of eating a peece of bakers bread: The honour of my lord, the saluation of their soules, and the lyfe of my Countrie, moued me to abstract some howers from my ordinarie recollections, to defend with my penne the dignitie of so eminent a Sacrament. If this worke of myne fall short of thyne expectation, accept of my good will, which is, if it were in my pener, to giue all honor vnto God vnto whome all honor and glorie is due, and vnto thee, Reader, lyfe of eternall lyfe: and so I rest thy seruant in Christ Iesus.



CHAP. I.

What we vnderstand by visible Sacrifice, and of the whole scope of this booke.



O vnfold vnto thee deare Reader, the whole scope of this our booke, and to sett plainly and manifestly before thine eyes, the whole state of this controuersy; *Of the exterior visible Sacrifice of the Church of God*, where of I intend by Gods grace. to treat: It is necessary first to explicate vnto thee, what a sacrifice in generall is; then to distinguish the different kindes of Sacrifice one from an other; after to defyne or descrybe a proper exterior visible sacrifice; and lastly to sett downe the differences between Catholiques, and English Protestants, and Puritans, concerning visible sacrifice; that by this first Chapter, thou maist cleerly know what I treat of and see the said differences, and the whole scope of this booke; the more easily afterward to iudge of the truth, and to imbrace it. First, a Sa- *A Sacrifice in generall.* crifice in generall as it comprehendeth all kyndes of Christian Sacrifices, is described by *S. Augustine* in the 6. Chapter of his 10. booke of the Cittie of God, to be *anie good worke* (visible or

inuifible) which is done to this end, that we may cleane faſt to God by holie ſocietie, as hauing relation to that end of Goodneſſe, by which we may become truly happie. So that euerie good deed, whether viſible, or inuifible, which we doe for the loue of God, with an intent to vnyte ourſelues vnto him, or to ſtick cloſer vnto him, who is our happie life, may be called Sacrifice in generall tearmes, as holie thing, or ſaſt donn or diſpoſed of to the right end of goods, which is God. Vnder this generall kynd of Sacrifice, (for as much as maketh for our purpoſe in this controuerſie) we diſtinguiſh ſower particular kyndes.

Forer kin-
des of Sacri-
fices.

The firſt kin-
de of Sacri-
fice.

1. The firſt kinde of Sacrifice, is only inuifible, where of the Scripture ſpeaking ſaith: *A Sacrifice to God is an afflicted ſpirit.* Pſal. 50. 19. and of this ſort, are all thoſe inward and inuifible operations of our hearts, who tend to the honor and loue of God; as for example, the inward mortification of our inordinate appetites, and deſyres, according to the wordes of S. Paule, ſaying: *VVe are killed for thy ſake, all the daie.* Rom. 8. 36. And theſe are called ſpirituall ſacrifices: for that by the ſpirit, we inuifibly mortifie, and kill the inordinate deſires of the ſpirit, and fleſh; where of S. Paule further ſpeaking, ſaith: *If by the ſpirit, you mortifie the deedes of the fleſh, you ſhall live.* Rom. 8. 13.

The ſecond
kinde of Sa-
crifices.

2. The ſecond kynd of ſacrifices, are all thoſe outward pious actions, and good deedes, which represent vnto vs, the aforeſaid inward affections

ctions of mens mindes, as flowers, and fruites doe the roote: of which kynde are, all the outward Sacrifices of Praise, iustice, faith, &c. in which sense, euery pious outward good worke, which is donn for the loue of God, is called a Sacrifice, as hauing his subordination vnto the end of goodnesse; wherevpon *S. Paule* calleth the giuing of almes for the loue of God, a Sacrifice; *Phil.* 4. 18. *Heb.* 13. 16. In this sense to praise God, or praie, is called a Sacrifice, *Psal.* 49. 14. *Heb.* 13. 15. &c. But (as *S. Augustine* in the 6. Chapter of his 10. booke, of the Cittie of God affirmeth) *The workes of mercie, if they be not donne for the loue of God, are not a Sacrifice*: Because they want the end vnto which all Sacrifices are ordeyned; which is, that wee may *Adhere and cleaue vnto God by holy societie*. These two kyndes of Sacrifices, are called generall, because they may, and ought to be donn, or performed by all men generally (who are come to the yeares of discretion, and haue abilitie) without anie particular vocation, or election, more then the obligations of all mankynde.

3. The third kynde of Sacrifice, is the death, *The 3. kynd* and passion of our Sauour vpon the crosse, which *of Sacrifice*. is generally called, the Sacrifice of our Redemption; for by it we were redeemed: and therefore, it is called aboue all others, chiefly and principally, a *Sacrifice*; as vpon which, all other Sacrifices, doe, or ought to depend, as commemorations, or applications of it vnto our selues: for though our

Lord, and Sauour Iesus Christ, by his Sacrifice vpon the crosse, redeemed all mankynde from euerlasting paines; yet he did not so redeeme man, as that he should haue nothing to doe, or performe on his part, for the obteyning of his saluation, but only to liue idly: for so the sacred passion of our lord, should be a cloake for idlenes and sinne; but he redeemed mankinde conditionally; that man should doe these, and these things, thereby to applie the merit of the Sacrifice vpon the crosse, vnto him selfe, and so be saued; as witnesseth our Sauour, saying: *Not euery one, that saith lord, lord, shall enter into the Kingdome of heauen; but he that doth the Will of my father, which is in heauen, he shall enter into the Kingdome of heauen; Matth. 7. 21.*

The fourth
kinde of Sa-
crifice.

4. The fowth kinde (proper to the faithfull, whereof we are to treat) is an oblation or gift giuen, or offered to God vpon an Altar by a priest the onely lawfull Minister, of a particular visible thing, wherein there is made some alteration, or change, to expresse the death of our Lord in Sacrifice; and also to signifie the inuisible Sacrifice of our hearts to God, his Dominion ouer vs, and our subiection vnto him, and our vnitie in Religion amongst our selues vnder one God, as witnes the Sacrifices of *Noe*, Gen. 8. 26. of *Abraham*, Gen. 15. 9. of *Iacob*, Gen. 31. 54. Gen. 33. 20. Gen. 14. of *Iob*, Iob. 1. 5. in the law of nature, and the Sacrifices perscribed by God vnto the people of *Israel*, in

in the written law; which Sacrifices were offered to God, by the antiēt fathers of the old law; as *S. Augustine*, (in the 3. Chapter of his 10. booke of the Cittie of God) affirmeth: *To expresse or signifie, by them those thinges which are donn in vs, to this end only, that we may stick or cleave vnto God, and giue counsell vnto our neighbour, that he may tend vnto the same end; And then discrybing, what such a visible sacrifice is, immediatly addeth, saying: Therefore, a visible Sacrifice is a sacred signe of the inuisible Sacrifice of our hearts.* So that a perfect visible Sacrifice, consisteth in it selfe of three partes; the exterior visible oblation, and actions which are called (as *S. Augustine* saith in the same Chapter) *The signes of the true Sacrifice*: the inuisible operations, which are the Sacrifice of our heartes, the memory of the Passion of our lord, the acknowledging of God for our God, &c: and the good worke, whereby God is honored with the worshipp of *Latria*, and peace, and vnitie in Religion practised amongst our selues. Wherefore, this fowrth kinde of Sacrifice, whereof ~~of~~ I intend cheifly to treat, includeth the first, and second kynde, as the whole doth the partes, and hath relation vnto the third, as a commemoration, or application of the vertue of it vnto our selues.

5. Whereas I saie, that an exterior visible Sacrifice, is an oblation or gift giuen, or offered to God vpon an Altar, by a lawfull Minister of a particular visible thing, wherein there is made some

The Sacrifices of the old law, expressions of the death of our Lord to come.

real alteration, or change, to expresse the death of our Lord in Sacrifice: this is so manifest in all the Sacrifices which were offered in the law of nature, and written law, that it needeth no other prooffe, then the reading, and obseruing what was don in those Sacrifices. And that this reall alteration, and change which was made in their Sacrifices, either by killing of liuing things, or brusing of solid things, or shedding of liquid, was to expresse or shew forth the death of our Lord in Sacrifice to come, as S. Paule witneseth, saying: *These things happened to them in figure* 1. Cor. 10. And S. Iohn. laying *The Lambe was slaine from the beginning of the world.* Reuel. 13. 8. not in it selfe, but in his signe, figure, effect, and vertue. Where vpon S. Augustine in the 18. Chapter of his first booke, against the Adversaries of the law and the prophets, saith: *The Sacrifices of the old law, Were shadowes of the onely Sacrifice of the Sonne of God; not dispraising it, but signifying it, for as one thing may be signified by manie words, and manie tongues: so this one true and singular Sacrifice was before signified by manie figuratiue Sacrifices.* And the lyke he hath in the 17. Chapter of his 10. booke of the Cittie of God: whereby it apppareth, that Sacrifices of the old law, were vsed to shew forth the death of our Lord in Sacrifice to come.

6. Secondly we saie, there is made some reall alteration or change in the thing offered, not only to expresse the death of our Lord; but also to signifie

signifie the inuisible contrition or Sacrifice of our hearts to God, his dominion ouer vs, and our subiection vnto him, which *S. Augustine* in the 5. Chapter of his 10. booke of the Cittie of God, not onely signifieth; but also in the 19. Chapter of the same booke further expresse th, saying: *Vi. visible Sacrifices are signes of the inuisible*, as sounding words are signes of things; wherefore as when we pray or praise, we direct the signifying words vnto him, whom we offer the thing signified in our hearts. So when we see men offering (saith hee) we know that visible Sacrifice, ought not to be offered vnto anie other, but vnto him, whose inuisible Sacrifice we our selues ought to be in our hearts. Thus *S. Augustine*, whereby we see, that exterior visible Sacrifice, is a signe of the inuisible Sacrifice of our hearts to God, and of his dominion ouer vs, and our subiection vnto him, as sounding or articulate wordes, are signes of things. And therefore, as when men speake words to God, they ought to haue the same intention in their hearts, which their articulate or sounding wordes doe signifie: so lykewyse, when men offer exterior visible Sacrifice, they are obliged to haue an inward and inuisible Sacrifice of their hearts to God, thereby to acknowledge him for their Lord God, and to manifest his dominion ouer them, and their subiection vnto him: because visible Sacrifices are signes of the inuisible, of our hearts, as wordes are of things, and ought not to be offered vnto any, but vnto him,

crifice, signes of the inuisible, as words of things.

God acknowledged for God, by visible Sacrifice.

him, whose inuifible sacrifice we our selues ought to be in our hearts. And to whom man offereth the inuifible Sacrifice of his heart, him he acknowledgeth for his God, Creator, &c. And hath no other Gods before him, which God him selfe signifieth, saying: *Sonne giue me thy heart. Prouerb. 23.* Wherevpon it cometh to passe, that the offering of visible Sacrifice, is worshipp of Latria, or deuine worshipp, which is due vnto God only, as I shall shew more at large hereafter.

7. Though we ought chiefly to adore, and serue God, with our myndes and spirits; because, *God is a spirit, & they that adore him, must adore him in spirit, and veritie. Ioh. 4. 24.* yet because, the inward acts, and operations of the mynde, may be neglected, without anie notice taken, either by our selues, or others; as we see by daylie experience, in the many things, which we doe forgett, and the distraction in our prayers; and because man is composed of bodie and soule; it therefore pleased his Deuine Maiestie for the benefit of man, to ordaine, that these exterior corporall actions of visible Sacrifice, should be a sacred, publicke, and knowne sygne, of the inward operations, and affections of mans mynde towards God; thereby to oblige man, vnder the penaltie of hipocrisie, to publish the inward desyres, and inclinatioꝛs of his heart, in the seruice of God, vnder visible solemne sygnes; otherwise, as *S. Chrysostome*, (in his 83. homily vpon *S. Maith.*) saith:
If thou

*The cause
 vvhy God ordeyned visible Sacrifice.*

If thou haddest not had a bodie, God would haue deli- VVhy visible
 uered vnto thee naked gifts, which should not haue been things are
 bodies; but because thy soule is ioyned to thy bodie, there- instituted, so
 fore he hath deliuered vnto thee, intelligible things, represent
 vnder visible formes. inuisible.

8. Thirdly, we saie, that exterior visible Sa- Vnion in Re-
 crifice is not only offered for the causes aboue ligion, and
 said, but also to signifie our vnion in Religion charitie pre-
 amongst our selues vnder one God, according to serued by
 that common actiome: *Those things which are one* Sacrifice.
to a third, are one amongst themselves.

All the faith-
 full sacrificing their hearts to God, haue one heart
 with God, and amongst themselves, whereof
 proceedeth the Cōmunion of Saints, vnyted in
 Religion, and Charitie amongst themselves; for he
 who hath one heart with God, is one with God, and
 one with all those who truly, and really offer the
 inuisible Sacrifice of their hearts to God. Where-
 vpon, it cometh to passe, that there neuer was anie
 sacred Communion amongst men, but of meate
 offered in Sacrifice, as of meate offered to God,
 for a sacred exterior signe of common vnion of
 men with God, and amongst them selues, as I shall
 shew more at large in the next chapter.

9. Now seeing that God created man, and that
 it was necessarie for man to acknowledge God VVhy visible
 for his Lord God, and to make a commemora- Sacrifice
 tion of the passion of our Lord, and to haue peace was institu-
 and vnitie with God and other men; and yet all ted a signe
 men could not speake all languages, nor vnder- of the inui-
 stand sible.

stand what should have been said, if those things should have been only acted in wordes: therefore out of the infinite providence of God, for the benefit of all nations, it was necessary that this his honor, and vnitie, which he would have amongst all his seruants, should be performed in outward solemne visible signes, knowne vnto them all, that all might visibly see and know, vnto what they were visibly, and inuisibly obliged. And considering that for the good of mankind, it was necessarie, there should be some outward visible thing instituted, which might not only priuately preserve in euerie one, the honor and loue of God and his neighbour; but also maintaine a publicke practise of the honor of God, memorie of the passion of our Lord, and vnitie amongst all his seruants; in what sacred outward visible signe could it better be expressed, then in a visible Sacrifice, representing the memorie of the passion of our Lord, and the inuisible Sacrifice of our heartes which were the actes, and sacred obseruations of our reconciliation; and peace with God by the sufferings of our sauiour vpon the Crosse.

Howe God
doth desire
Sacrifice,
and not desire
it.

10. If anie object, and say that the Scriptures, often affirme, that God doth not desire Sacrifice: this objection, *S. Augustine* answereth, in the aforesaid chapter, proving by manie examples of Scripture; that when it is said, God doth not require Sacrifice; it is to be vnderstood, of the visible

visible signe, (which is commonly called the sacrifice) when it is without the invisible Sacrifice of our hearts; for so it is but a false signe, and hypocrisie; such as was the sacrifice of Cain, who offered his goods, as a visible signe, but not his heart, in an invisible Sacrifice; and therefore his sacrifice, was reiected, and Abels accepted; as witnesseth *Rupertus*; (in his 4. booke vpon Genesis, and second chapten) saying: *By faith, saith S. Paul, Abel offered a greater host then Cain; for in exterior worship, and religion, they both offered alike. And therefore, both of them offered rightlie: but Cain did not rightly deuote; for Cain whilest he offered his goods to God, kept himself vnto himselfe. Having his heart fixed in earthly desires. Such portions, or outward gifts, God doth not accept of; but by himselfe saith (in the 23. of the Prouerbes) Sonne giue vnto me thy heart. Wherefore, Abel first offered vnto God his heart, and then his goods; and so offered by faith, a greater host then Cain: Who offered the outward Sacrifice, which was the visible signe: but kept the inward, which God most esteemed, vnto himselfe.*

11. The case standeth before God, with Sa- The case of
Prayer, and
Sacrifice
alike.
crifice, as it doth with prayer; God commandeth prayer; (*Marke 14. 38.*) And yet saith, that some kinde of prayer, is hypocrisie, (*Math. 15. 7.*) In like manner, God so affecteth Sacrifice, that vnder penaltie of death, he prohibiteth it to be offered vnto anie, but vnto himselfe; (*Exod. 22. 20.*) and yet saith, that he will not haue Sacrifice offe-

red vnto him; (*Isay* 1. 12.) The reason is, for that exterior prayer (which is cōmonly called prayer) is a signe of the interior prayer of the heart, which when it wanteth, is hipocrisie, as a false signe: So exterior visible Sacrifice, which is commonly called Sacrifice, is a signe of the interior, and when it is without this, it is hipocrisie, as a false signe. So God will prayer, and Sacrifice; and he will not prayer, nor Sacrifice: He will haue prayer, and Sacrifice, when they are conioyned with the prayer, and Sacrifice of the heart: and he will not haue prayer, nor Sacrifice, when they are not accompanied with the heart: because they are hipocrisie, as making shew of that, which is not. Wherevpon, after the Prophet in the 50. Psalm, had said: *A Sacrifice to God is an afflicted spirit, a contrite and humble heart, O God, thou wilt not dispyse, &c.* Hee addeth: *Then shalt thou accept Sacrifice of iustice, oblations and holocausts, then shall they lay calmes vpon thyne Altar.* When with the exterior visible Sacrifice of the Church, men shall offer the inuisible Sacrifice of their hearts, by sorrow for the negligences of their liues past, contrition for their sinnes, and humiliation before God vnto whom that Sacrifice is offered; thē shall they offer a true and proper Sacrifice of iustice, oblations, and holocaustes acceptable to God, and not otherwise: because the outward Sacrifices without this inward, and inuisible; is but hipocrysie.

12. Visible Sacrifices (saith *Saint Augustine* in the

the place a fore reoyted) *Are signes of the inuisible,* *Visible Sa-*
as wordes are signes of things. Wherefore, when with- *crifices are*
 out anie iust necessitie men speake wordes, and *signes of the*
 haue other intentions in their hearts, then their *inuisible, as*
 words sound or signifie; it is but dissimulation, *wordes are*
 and contrarie to the institution of words, which *of things.*
 were ordeyned, to expresse the intention of the
 heart. So when we offer visible Sacrifice, without
 the inuisible Sacrifice of our hearts, it is hypo-
 crisie, or dissembled sanctitie, which is double
 iniquitie: because visible Sacrifices, were instituted
 vnto this end, that they might be a publicke sacred
 visible signe, of the inuisible sacrifice of mens hearts
 vnto God, as wordes were ordeyned, to expresse
 the sinceritie of mens myndes; and because man
 should alwaies haue an intention, and be euer rea-
 die to giue his heart, and soule to God, without
 dissimulation; therefore, he may neuer offer vi-
 sible Sacrifice, without the inuisible Sacrifice of
 his heart.

13. *S. Augustine*, expressing the excellencie of *The excel-*
 this visible sacrifice, when it is accompanied with *lencie of vi-*
 the visible Sacrifice of our hearts, and how ac- *sible Sacri-*
 ceptable it is vnto God, and vnto the Church *fice, conioy-*
 triumphant in heauen, addeth in the same chap- *ned to the*
 ter, saying: When wee offer visible Sacrifice, toge- *inuisible.*
 ther with the inuisible of our hearts: *Then all the*
Angells, and the superior powers, and the more power-
full spirits, through their goodnes, & piety, doe fauour
vs, and reioyce with vs, and according to their power,

due helpe vs to offer this visible Sacrifice. Thus *S. Augustine* of the excellencie of this visible Sacrifice, when it is vnyted vnto the inuisible of our hearts; and how acceptable it is vnto God, and vnto the whole triumphant church in heaven.

¶ Why th' Angells reioyce at th' offering of visible Sacrifice.

14. The reason, why the triumphant Church in heaven, which as *S. Paule* saith, doth consist of the assemblie of many thousand Angells, doth so reioyce at the offering of visible sacrifice, when it is accompanied with the inuisible sacrifice of our hearts, is, for that they are, as they themselves say, fellow seruants, with those who serue God vpon earth. And seeing that men here, vpon earth, cannot continuallly without intermission think of God, and honor him with the honor, which is only due vnto him by a perpetuall and continuall sacrificing of their hearts vnto him, as they in heaven doe, who *Day and night crye holy holy, Lord God omnipotent*; and so are eternally happie; therefore they doe reioyce, that yet sometymes men vpon earth will actually thinke vpon God and actually honor him with the honor of *Latria*, worshipp due only vnto him, and consecrate their hearts vnto him alone, who is their end, and chiefest good, thereby to become partakers of a little droppe of their happinesse; for as *S. Augustine* in the 22. chapter of his 10. booke of confessions saith. *This is happie life, reioyce in God, of God, and for God this is it, and athen none.*

Now the question is, whether Christians are bound

bound to offer this 4. kynd of Sacrifice to God or
 no? The Puritans deny that in the Christian Church,
 there ought to be any such kind of exte-
 nall visible Sacrifice offered vnto God. The mo-
 derate sort of Protestants, doe after a sort con-
 fesse it in words, and doctrine, though not in prac-
 tise, as his late deceased Maiestie in his answer to
 Cardinall Perron, related by Casanbon, saying, *The
 Kings Maiestie hauing heard of the learned dispute, of
 the double Sacrifice, that is to say of expiation, and com-
 memoration or religion; affirmed in the presence of ma-
 ny, that he approoued of it.* Doctor Andrews in his an-
 swer to the 18. chapter, of Cardinall Perrons re-
 plie, saith: *The Eucharist euer was, and by vs is
 considered both as a Sacrament, and a Sacrifice: A Sa-
 crifice is proper, and only applyable to deuine worshipp.*
 Again, *The Eucharist being considered as a Sacra-
 ment, is nothing else, but a distribution, and applica-
 tion of the Sacrifice to the seuerall communicants.* Mr. Moun-
 tague in his appeale, chapter 29. confesseth that
 S. Paul calleth our Lords table (*Societas*) a thing to
 offer sacrifice vpon. *Heb. 13. 16.* And moreouer
 addeth, that S. Ignatius S. Iohns disciple, vseth this
 word in the same sence more then thryce, and so
 doth also, saith he, Clement, the Apostles Canon and
 Diomysius Aredopagita; and that Irenæus, in the 20.
 chapter of his 4. book of heresies affirmeth it to
 be the office of the Ministers of the new Testa-
 ment. *To serue God and the Altar.*

16. To these ancient Protestants I may adde
 the

Puritans de-
 ny externall
 visible Sacri-
 fice in the
 Christian
 Church.

Moderate
 Protestants
 after a sort
 defend visi-
 ble Sacrifice.

the confession of more moderne Protestants Writers, as of M.^r *Browninge* Batchelor of diuinitie in his six sermons published by aprobatⁱo this yeare of 1636. page 132. where setting downe the offices of Priests out of *S. Ciprian*, saith: *S. Ciprian speaking of the Clergie*, We Priests euery day celebrate and offer Sacrifice, also in his 66. *Epistle* *Ex*: all who are honored with Diuine Priesthood, and are placed in the ministerie of the Clergie ought not to attend vnto any thing but the Altar, and the Sacrifices and apply themselves to prayers, and supplications. Moreouer page 134. affirmeth, that it was the vniuersall practise, of all former ages, to make supplications before the Altar: And out of *Hugo de S. Vilore*, teacheth that not only the Clergie and domesticall of the Church, but also the Heardsmen, Hoggards, and labourers heard Masse euery daye, and for this also citeth the 30. chapter of the Councell of *Agathensis*, and of that which is more ancient then it, the 5. Canon of the first Councell *Tolletan*, saying: *If a Priest or Deacon or Subdeacon or anie Clarke who is deputed to the Church, if he shall be within the Cistie, or in a place where there is a Church, or in a Castle Burrough, or Village, and shall not come to the Church, or to the dayly Sacrifice, let him not be accounted for a Clergie Man*: and for the further confirmation hercof referreth the reader to the 30. Canon of the first Councell of *Orleans*; to the 7. Canon *Tarraconensis* to the 10. Cannon *Gerundensis*; to the 14. of the 2. Councell of *Orleans* and many

In the Pri-
matine
Church all
sorts heard
Masse euery
day.

many others, and the common people for want of instructions, sayling herein, as he saith, gave occasion *Why Masses, after ward came so frequently, as we see to be celebrated in private.*

The tract called a *Coale from the Altar*, written in defence of the *vicar of Gr:* printed with approbation this yeare of 1636. page 17. saith. *Wee have a Sacrifice, and an Altar, and a Sacrament of the Altar, on all sides acknowledged, neither the Prince nor Prelates, the Priest or People dissenting from it, some of these termes being further insisted by the statute-laws.*

M: Pocklington a Doctor of diuinitie, in his sermon of the *Sunday, no Sabbath*, of the second edition published with au thoritie this yeare of 1636. page 14. citeth *S. Augustine* saying, *My brethren, your holines knoweth very well that to day, wee celebrate the feast of the celebration of the Altar, in which the stone is anointed or blessed, upon which deuines sacrifices are consecrated.* Againe page 25. *None were allowed to come and stand, within the listes of the holy place, wher the Altar was fixed: but the Priests whose office it was, not to attend vnto any thing but the Altar.* page 27. he citeth *S. Ambrose* saying. *S. Ambrose his practise sheweth a distinction of seruice: the Catechumeni being dismissed I began to say masse; (saith S. Ambrose,) S. Ambrose began not the second seruice (as our Church calleth it) at the Altar, before the first seruice in the Body of the Church was finished, and the Catechumenie sent out.* Againe page 34. he

D

saith

saith those are prophainers of the Lords day, who will not come to Church vntill seruice be ended and the sermon begun: and such (as S. Augustine sayes) they make the Priest to curtaile the masse, or sing or say it after their fancie.

The reall
presence de-
fended by
moderate
Protestants.

Of the reall presence the same Author page 39. saith. In the Church reuerence was to be giuen to the Angells which attend the Lord our Saviour at his table, in tremendis misterijs (as S. Chrysostome speakes,) where he is truly and really present, not so in private houses. Mr. Shelford in his fivie pious sermons, page 6. In this house (of the Church) God will heare for the presence of his sonne for as Chrysostome saith, where Christ is in the Eucharist, there is no want of Angells: where such a king is, and such Princes are, there is a heavenly place, nay heaven it selfe. Doctor White a Protestant Bishoppe; in his epistle to his treatise of the Sabbath-day saith. The sense of the second commandment is thou shalt worship no Idol &c. Leuit. 26. 1. but the sonne of God, and his blessed name are no Idols: The Sonne of God in the blessed Eucharist giuing his body and blood is no Idol: therefore religious adoration of Christ in the holy Eucharist, and at the rehearsing of the name of Iesus, is no superstitious act, prohibited in the second commandment.

Doct. White
a Protestant
Bishoppe of
the reall
presence.

Thus these moderate Protestants. Wherby it doth appeare, that they after a fort confesse, both the reall and substantiall presence of the Sonne of God in the Sacrament of the Altar, and also the visible Sacrifice in the Church of God.

Catho-

Catholiques affirme, that as in the beginning of the Church of God vpon earth, there were particular visible Sacrifices offered vnto God vpon Altars, after the manner that is aforesaid; so there shall be vntill the end: and that in the new law, our Sauour at his last supper, not only instituted an externall visible Sacrifice, to be offered vnto God; vpon an Altar; but that also he instituted this Sacrifice in his body and blood; an ordeyned, that it should be a propitiatorie Sacrifice, for the remission of sinnes, not of it selfe, abstracting from the sacrifice of our redemption vpon the Crosse: nor yet immediately, that who soeuer shall offer the sacrifice of the body and blood of our Lord shall haue his sinnes immediately forgiven, without contrition, or any satisfaction for them, as our aduersaries manie tymes doe falsely report; but that this Sacrifice is an application of the meritts of the sacrifice of our redemption vnto vs, as a commemoration therof, and a meanes to obtaine iustification and the gift of contrition, and pennance for our sinns, as is set doune, more at large in the 22. *Session* of the Councell of *Trent*. And in prouinge of this will consist the whole scope of this our booke following.

*The opinion
of Catholiques
concerning visible
Sacrifice.*

CHAP. II.

*The necessitie of visible Sacrifice, and the end,
or cause why it was instituted, and used.*

The honor of God, and peace much recommended to men by God.
The honor of God, and peace mainteyned by visible Sacrifice.

TWo things, haue alwaies been much recommended by God; and highly esteemed by men of all sects, and sortes, who firmly beueled that there was a God who extended his prouidence ouer mankind; first the honor of God, and peace with him; and secondly vnitie, peace, and societie amongst themselves. And these two, haue alwaies been, chiefly mainteyned amongst men, by a particular, visible Sacrifice, first offered vnto God vpon an Altar, as a sacred signe of the inuisible Sacrifice of their hearts vnto him; and after eaten, or communicated amongst themselves. By offering visible Sacrifice vpon an Altar vnto God, they solemnely protested the sacrifice of their hearts vnto him, publickely adored him with the honor of *Latria*, or deuine worshipping, which is due only vnto him; and visibly made profession of peace, vnitie, and societie with him, and amongst themselves: and by eating of the same Sacrifice, which had been offered vnto God, they ratified and established the same peace, and vnitie, as partakers of that meate, with they had offered vnto God for a sacred

The Communion made of meate, offered to God, in signe of vnion.

sacred signe of common vnion, as is generally manifest by experience, in all sectes, and sortes of people, of former ages, who firmly beleueed, there was a God, and that his Providence was not wanting in the gouernment of mankind.

2. And to begin with the faithfull, who liued in the law of nature, written law, and law of grace : *In the law of nature, after that Iacob, and Laban his father in law had agreed vpon a peace, firme freindshipp, and league, as before God there present, and beholding them, Iacob (for a conclusion of the peace) Offered viſtmes in the Mount, and called his brethren to eate bread, who when they had eaten, lodged there. Gen. 31. 54.* Where, in confirmation of the peace concluded, Iacob offered viſible Sacrifice vnto God, as a sacred signe of the inuifible Sacrifice of their hearts, adored him with the honor of *Latria*, or diuine worſhipp, which is due only vnto him, &c. And after the sacrifice, called his Brethren to communicate, or eate of the viſtmes, the more to ratifie the vnitie, peace, and concord amongst themſelues, by eating of the meate, which was offered to God in ſigne of vnion.

3. At the comming of the Children of Iſrael out of Egypt, in their laſt ſupper, they offered viſible Sacrifice vnto God in the *Pafchal Lambe*, thereby publickly to honor God, as their Soueraigne Lord God, and to expreſſe the inuifible Sacrifice of their hearts vnto him: And when they

In the law of nature, the faithfull offered viſible Sacrifice to honor God and mainteyne vnitie.

Sacrifice in the Pafchal Lambe.

had donne, they communicated of it, the more firmly to maintaine peace, and vnity with God, and amongst themselves, by eating of meate which was offered vnto God, as a sacred signe of the vnion of their hearts in him. *Exod. 12.*

4. In like manner, after that *Moyſes* had told his father in law *Iethro* (a Priest of the land of *Madian*) all things that our Lord had donne for *Israel*, *Iethro* reioyced, and said, *Now I know, that the Lord is great, above all Gods.* *Iethro* therefore offered *Holocauſts*, and hosts to God, (thereby to adore him, with diuine honor, and to expresse the Sacrifice of his heart vnto him) And *Aron* and the Ancients of *Israel* came to eate bread with him before God. *Exod. 18.* To cōfirme vnitie, peace, and society amongst themselves: and this was donne in the law of nature, before the written law was giuen.

5. In the written law, God said vnto the Children of *Israel*: To the place which God hath chosen (which was *Hierusalem*) shall you come, and shall offer in that place *Holocauſts* and viſtims, (thereby, as by a sacred signe, to expresse the inuisible Sacrifice of their hearts, and to adore God, with the honor of *Latria*) and you shall eate there in the sight of the Lord your God. *Deut. 12.* To ratifie peace, vnitie, and concord amongst themselves. Again, in the same chapter: Thither (to *Hierusalem*) shall you bring all the things, that God commanded you, *Holocauſts*, &c. There, shall you feast before the Lord your God: Where vpon it is said, that *Elcana* immolated,

and

In the written law, the faithfull offered visible Sacrifice to honor God, and maintaine peace, and vnitie.

and gaue to Phenenna his wife, and to all her sonns and daughters, parts; and to Anna one part. 1. Kings, 1. 4. In like manner; Salomon and all Israel with him, did immolate victimes before our Lord; and Salomon killed peaceable hosts, which he immolated to our Lord, of Oxen, 22000. and of Sheepe, 120000. &c. and made in that time a solemne Festiuitie, and all Israel with him, for 14. daies. 3. Kinges, 8. 60. And this was donne in the old law to establiſh and preſerue the vnitie, peace, and ſocietie of men with God, and amongst themſelues, as further witneſſeth S. Augustine in the 9. chapter of his 10. booke of the Cittie of God, ſaying: *What thing ſoener we reade, to haue been commanded by God, about the diuers, and ſundrie Sacrifices in the miniſtrie, either of the Tabernacle, or of the Temple, are written to ſignifie the loue of God, and our Neighbour: for vpon theſe two commandements (as it is written) doe depend the whole Law and the Prophets.* Thus S. Augustine. Whereby it doth appeare, that the diuers and ſundrie ſacrifices which were vſed in the old law, were al inſtituted by God, to this end only, to maintaine the loue of God, and of men amongst themſelues, by the vnion of their hearts in God, which theſe Sacrifices did repreſent.

6. In the beginning of the new law, our Lord *Sacrifice in-* and Sauour *Jeſus Chriſt, the Prince of Peace,* offered *ſtituted in* his bodie, for a gift vnto his eternall father, and *the law of* then gaue his ſaid bodie, vnto the Children of his *Grace.* Church to eate, ſaying: *Take eate, this is my bodie* *Which*

Which is given for you. *Luk. 22.* as a sacred signe, of the inuisible Sacrifice of your hearts, and a preservation of vnitie, peace, and society with God, and amongst yourselues; as were the gifts, and Sacrifices of the written law, and law of Nature. And when he had donne, he established this manner of offering his bodie to God, for a gift in commemoration of him, in lieu of all the Sacrifices of the old law, saying: *Doe this* (the same which he then did) *For a commemoration of me. Luk 22.* And so taught his followers to offer the inuisible sacrifice of their hearts, to God, with him, who is their head, Lord, and Master: that though, for their owne sakes, and multitude of sinnes formely committed, their inuisible sacrifice, might be lesse gratefull: yet by him, and through him, who is their head, it might be also most acceptable.

*VVhy our Sa-
uiour vould
be our Sacri-
fice.*

7. Our Sauour, out of his infinite wisdom, hath bestowed himself vpon vs, for to be the only publick, sacred, solemne signe, of the inuisible sacrifice of our hearts; not only to oblige vs, daily to offer sacrifice, and present God the Father, with his sonne, *In whom he is well pleased;* but also to offer ourselues with him, and by him; and not to offer him alone, who is our head, and re- teyne ourselues, who are, or should be his members, vnto ourselues, as witnesseth *S. Augustine* in the sixth chapter of his 10. book of the Cittie of God, saying: *The Church doth frequent the Sacrifice of the Altar, which the faithfull know, where it is shewed*

*VVith the
sacrifice, vve
are to offer
also oursel-
ues.*

shee had vnto him, that in the oblation, which he doth offer, he is also offered himselfe. Againe, in the 20. chapter of his said booke, saying: *Christ is the Priest, he offered, and he is the oblation or thing offered; the Sacrament of which thing, he would should be the daillie Sacrifice of the Church: which Church, as bodie of him her head, hath learned to offer herselfe by him.* Thus *S. Augustine*. With whom also agreeth, *Eusebius Caesariensis* in the 10. chapter of his first booke of Euangelicall demonstration saying: *Christ laboring for all our saluations, offered as it were, a certaine victime, and a singular Sacrifice vnto his father: that we might offer ourselues to God himselfe for a Sacrifice.* So that amongst the other ends, why Christ our Lord instituted a visible sacrifice in his bodie and blood at his last supper, this was one, that we might together with him offer ourselues. Whereupon *St. Gregory* the great, in his 197. homily vpon the Gospell, and in his 44. booke of his Dialogues, and 59. chapter saith: *It is necessarie, that when we offer Sacrifice; That we immolate ourselues to God in contrition of heart, for that we celebrate the misterie of the passion of our Lord, ought to imitate that which we doe, for then it shalbe trulie an host for vs, to God, when we shalbe made ourselues an host.* For which cause, when Bishoppes make Priests they saie vnto them, as is sett downe in the Pontificall & Roderick that which you doe imitate, that which you bundle, to this end, that celebrating the misterie of the death of our Lord, you procure to mortifie

your members from all vices, and concupiscences: Thus these Fathers; Whereby it doth appeare, that our Lord and Saviour Iesus Christ, hath instituted a Sacrifice for vs in his bodie and blood, that we might in offering it, also offer ourselues in Sacrifice to God, by an invisible Sacrifice of our hearts.

Sacrifice instituted in the chalice.

8. In like manner our Lord also tooke the Chalice after supper, saying: (even as Protestants translate) *This chalice is the new testament in my blood, which is shed for you.* Luk. 22. as a sacred signe of the invisible Sacrifice of your hearts to God, as were the Sacrifices in the law of Nature and written law, which were types and signes of this, and ended when this new Sacrifice of the bodie and blood of our Lord was brought in, and instituted by our Lord; as witnesseth *S. Augustine* in the 20. chapter of his 110. booke of the Cittie of God, saying: *The many and diuers sacrifices of the Saints (in the old testament) were signes of this true Sacrifice.*

*The Sacrifice of the bodie and blood of our Lord, might grow tedious. For this chiefe & true Sacrifice, all the false sacrifices haue given place. Whereupon *S. Chrysostom* upon 16. the chapter of *S. Matthew*, saith: As the old testament had sheep and calves (in the sacrifices and sacraments), so the new hath our Lords blood. For which cause, after that our Lord had offered Sacrifice, and administrated communion*

*This one Sacrifice was figured in many old sacrifices, as if one thing should be discerned with variety of words; least in being much commended, it might grow tedious. For this chiefe & true Sacrifice, all the false sacrifices haue given place. Whereupon *S. Chrysostom* upon 16. the chapter of *S. Matthew*, saith: As the old testament had sheep and calves (in the sacrifices and sacraments), so the new hath our Lords blood. For which cause, after that our Lord had offered Sacrifice, and administrated communion*

munition

munion in his blood, he presently commanded the Apostles, that they should not drinke of the Cuppe, without shedding it to God, or offering it in Sacrifice, saying: *Thou doe yee* (the same that he then did) *as often as you shall drinke, for the commemoration of me.* 1. Cor. 11. 17. Wholy forbidding them to drinke of the Cuppe in commemoration of him, without offering it first in sacrifice to God, as a sacred signe of the inuisible sacrifice of their hearts; least at anie tyme they should drinke in commemoration of him, and not of drinke which was offered to God, as a sacred signe of the communion of their hearts with God. 219 906

¶ That this visible Sacrifice of the new law, was not onely instituted by our Sauour, for a publicke exercise of the Sacrificing of our hearts to God, and a daily solene adoration of him, with the worshipp of *Atria*, and commemoration of the passion of our Sauour; but also for the preservation of vnitie, peace, and societie amongst ourselves; *S. Paul* doth witness, saying: *The bread which we breake, (after the manner of offering sacrifice in bread) is not the participation of the bodie of our Lord; for being manie we are one bread, one bodie, all that participate of one bread.* 1. Cor. 10. 16. Whereupon *S. Augustine* in his 37. Epistle, alledging this text, saith: *The head of this bodie (the Church) is Christ, and the vnitie of this bodie, is commanded in our Sacrifices, which the Apostle doth briefly signifie, saying: being manie, we are one bread,*

our bodie. Againe, in his 59. Epistle, and 5. question, hee saith: *All things are used which are offered unto God, especially the oblation of the body. After, by which Sacrament is preached and declared in either our greatest vnto, whereby we vnto to remaine in Christ, as in the coniunction or closing together of the bodie of Christ.*

10. Exterior visible sacrifice, being instituted as a sacred figure of the inuisible sacrifice of our hearts: all those who offer Sacrifice as they should doe, offer to God the inuisible Sacrifice of their hearts: and thereby as *S. Augustine* here faithfully doe preach and declare a great vow or promise, which is to remaine united members in the mystical body of Christ. Wherevpon *S. Chrysostome* in his 24. homilie, vpon the first Epistle of *S. Paule* to the Corinthians, saith; *O my beloued, let vs haue care of the brethren, and let vs preferre that writte with them, which is in vs (in our owne bodies) for vnto this, that terrible and most fearefull sacrifice: (of the new law) doth call vs, especiallie commanding, that we should come vnto it, with concord and burning Charitie.* Thus *S. Chrysostome*. Whereby it doth appeare, that the end, why Christ our Lord instituted a visible sacrifice in the new law, was not only to preserue in Christians, the worshipping of *Latria* towards God, and the commemoration of his Passion, &c. but also to maintaine a perfect vnion amongst them.

11. Man on the one side being obliged (by the

the debt of his creation, conseruation, redemption, and other benefits,) to honor, and loue God aboue all things; and his neighbour for Gods sake, as himselfe, as the holy scriptures doe abundantly testifie. And on the other side, as the said Scriptures doe witnesse, and experience doth daily manifest vnto vs, *That the cogitations of mans heart, are bent vnto euill at all times,* and to forgett these his obligations, and institute of life, y^e lesse he, by some publique act, or daily exercise, be put in minde, and kept to the practise thereof; for this cause, God of his infinite mercies, hath ordeyned that a particular visible sacrifice, should be daily vsed in his Church, as a publicke exercise, and practise of the inuisible sacrifice of our hearts vnto him; a daily visible adoration of him, with the worshipping of *Latria*, a commemoration of the Passion of our Lord, and a continual renewing of our loues, peace, and societie with him, and amongst ourselues; thereby to preserue in vs, the honor, and obligation, which we owe vnto God; and the loue of our neighbours as ourselues; so to liue together in vnitie, peace, and charitie, whilst we remaine vpon earth; and after death, to ascend vpp into heauen, to enioy the Kingdome, *Which was prepared for vs from the foundation of the world.*

12. And it were a thing verie absurd, that in the Church of God which is his Kingdome here vpon earth there should be visible Schooles, and publique daily exercises, of things of lesser mo-

Sacrifice is the publick exercise of the worshipping of God.

An absurd thing that there should be Schooles of other things, & not of the worshipping due vnto God.

The necessi-
tie of Sacri-
fice.

ment; and that of the visible Sacrificing of our hearts to God; publicke worshipping of *Latria*; solene commemoration of the Passion of our Lord for vs, and the sacred vnion of our hearts with him; and amongst our selues, (wherein consisteth our temporall and eternall welfare) there should be no practise, more then in naked words only; which either men of diuers nations, who speake different languages, or the vilest sort, could not vnderstand. Neither would words only, without other visible actions, be sufficient, to reach the vulgar common people, the practise, dignity, excellencie, and eminencie of these sacred things; as we finde by experience. Whereby it doth appeare, how necessarie it is, that in the Church of God there should not only be instituted publicke Schooles, where all men, not in words only, but in deeds, might see, the adoration due only to God; the Sacrifice of mens hearts, the commemoration of the passion of our Lord, and vnion with God; and amongst ourselues, daily practised, such as are, or should be the sacred temples, and Churches; but also that these exercises, should be sett forth, with great solemnitie, vnder solempne visible knowne signes, common to all; that all in euery Cittie, towne and village might comply, with these their obligations towards God, and man: which is the exterior visible Sacrifice I speake of; whose practise as we see by experience, is so appropriated vnto this vse, that

that wherefoeuer, we shall finde, either amongst Christians or infidells, anie company of men, seriously attending, to the offering of Sacrifice vpon an Altar, we presently know, that they are adoring some God, true or false, with the honor due only vnto God, and colleagued in vnitie of Religion, and societie amongst themselves, as is manifest by experience.

13. And because, that the offering of a particular visible Sacrifice vnto God, vpon an Altar, was instituted by God, vnto those ends before rehearsed; therefore to communicate (as Prote-

stants and Puritans now doe) and not of hosts, or Viatices, first offered to God vpon an Altar, was, and is by the Scriptures, accounted a worke of the Sonnes of Belial. 1 Kings. 2. 2. and an exceedingly great sinne. 1 Kings, 2. 17. Because (say the Scriptures) they distracted men from the Sacrifice of our Lord, and so hindered them, not only from the publicke practise, of the inuisible Sacrifice of their hearts vnto God, and the visible adoration of him, with the worshipping of *Latria* which is due only to him: but obliterated the memorie of his passion for vs, who was slain from the beginning of the world, and infringed the solemne practise of peace, and vnitie betwene men and God and of men amongst themselves. For which cause

S. Paul also commandeth visible Sacrifice, to be vsed in the administration of the communion, saying, *As often as you shall eat this Bread, and drinck*

To communicate, and not of things offered in Sacrifice, a prophane thing.

drinke the Chalice, you shall shew the death of our Lord until he come, 1. Cor. 11. 26. who dyed offering vp himselfe, in a visible Sacrifice, as our aduerlaries confesse.

To conclude, Prayer as affirmeth S. Iohn Damascen in the 24. chapter of his 3. booke orthodoxe fidei, is an elevation of mind to God, which visible Sacrifice doth not only teach and expresse as words doe things, as I haue proued hertofore: but also addeth to the elevation of the mind to God, a gift giuen or offered to God according to his commaund sayinge *Thou shalt not appeare in my sight emptye* Exod. 23. 15. and such a superexcellent gift, as the body and blood of his only sonne, in whome he is wel pleased; and withall an inuisible sacrifice of our selues to God, accordinge to the earnest exhortation of S. Paul saying, *I beseech you Brethren, by the mercie of God, that you exhibite your bodies a living host, holy, pleasing to God, your reasonable Sacrifice*: Rom. 12. 1. wherby it cometh to passe, that the due offering of visible Sacrifice doth not only teach vs to pray as we ought; but also is in it selfe the most cōplete prayer in the Church of God: and therefore called the *publick office of the Church*, as I shall further declare, in his place. In the meane space this is not only sufficient to shew the institution of visible Sacrifice; but also the necessitie and cause, why visible Sacrifices were instituted in the Church of God and vsed amongst the faithfull, in the Law of nature,

written

The offering
of visible
Sacrifice is
excellent
prayer.

and vvhby it vvas instituted. CHAP. III. 41
written law and law of grace, and the fruite or
benefit we receaue by them.

CHAP. III.

*All the Gentills and Heathen people (Atheists,
and Epicures onely excepted) offered
visible Sacrifice vnto their
supposed Gods.*

I. **T**HE offering vp of externall visible Sa-
crifices vnto God, and communicating
of the same after they were offered, was
esteemed a thing so necessary to preserue in men,
the honor of God, and vnity and concord
amongst themselves, that not only the faithfull in
all ages, vsed it to this effect, and purpose; but
also all the Gentills and heathens, who were not
Atheists, or Epicures, and denied not God, or
Gods, or his, or their prouidence ouer mankind;
as we shall finde by experience. For if we look
into the acts, deeds, books, histories, or rela-
tions of such Gentills, or Antient or moderne
heathen people, who are at this day, or haue been
in the world in former Ages, we shall finde, that
all (Atheists and Epicures onely excepted) offered
externall visible Sacrifice vnto some God, true,
or false; as the *Babilonians, Asirians, Chaldeans,*

*Offering of
Sacrifice ne-
cessary for
the preser-
uation of
vnitie and
peace.*

*All the Gen-
tills (the
Atheists and
Epicures ex-
cepted) offe-
red Sacrifice.*

Cananits, Philistians, Egyptians, Ethiopians, Greekes, Romans, Sarazens, Turkes, auncient, or moderne heathen people of *Europe, Asia, Africa, and America*, who all vniuersally, haue and had Priests, Altars, and externall visible Sacrifice, as witnesse all the Authors, who make anie mention, of the Religion of these nations, whose testimonies in this short Treatise, would be to long to sett downe: and therefore, I referr the Reader vnto their owne wyrynges; as vnto the bookes of the old and new Testament; *S. Augustine* in his 18. booke of the cittie of God; *Athanasius* in his Oration against the gentilles, and *Epiphanius* in his first booke of heresies; vnto *Cicero* of the nature of the Gods; *Herodotus, Diodorus, Siculus, &c.*

2. And for later writers, I referr the Reader, vnto *Geraldus*, of the Gods of the gentilles; *Christopher Richerius*, in his booke of the manners of the Turckes; *Septem Castrensis* of the faith, and Religion of the Turckes; *Samuell Purchas*, in his relations of the Religions obserued in all Ages; *Le Vie God-fry*, in his 12. tomes of the history of the East Indies, and others. Wherevpon *Plato* towards the

The custome
of the gen-
tilles to of-
fer Sacrifice
in their ne-
cessities.

end of his 10. Dialogue in his books of lawes, saith:
It hath all waies been the custome of those, who were in
danger, or wanted anie thing, or when their sub-
stance increased, to consecrate something to the Gods,
and wth Sacrifices. With whom agreeth *S. Thomas*
in his 2. 2. quest. 85. Art. 1. saying: In euerie age,
and amongst men of all nations, hath all waies been
offering

offering vp of Sacrifice. Inſomuch, that amongſt all the heathen people that are at this daie, or heretofore haue been (Atheiſts and Epicures only excepted) there is not, nor hath there been found anie ſo impious, and barbarous in the whole Globe of the earth, who haue not, or yet doe not offer ſome kinde of externall viſible Sacrifice, thereby to acknowledge the ſoueraigntie of ſome God, true, or falſe ouer them: which is ſo true, that euen at this daie, we maie ſaie vnto the Atheiſts, Epicures, and Puritans of this Age, (who haue no externall viſible Sacrifice) as *Plutark* in his booke againſt *Coletes*, ſaid vnto the Epicure *Coletes*, towards the end of his booke: *If you trauell throughout the world, well you may finde, Citties without walles, without writings, without Kings, not peopled, or inhabited, without houſes: without money, or men or deſirous of coyne, who know not what Theaters, or publick Halls of bodily exerciſe meane: but neuer was there, or euer ſhall there be anie one Cittie ſcene, which uſeth no Sacrifice, either to obtaine good bleſſings, or to auoid heauie curſes, or calamities.* Moreouer, the offering vp of Sacrifice vnto ſome God, was by the light of nature, ſo highly eſteemed amongſt the heathens, that if anie man committed any wickednes, or impietie in the Sacrifices, which were offered vnto the Gods, hee was to ſuffer death, for his offence, as witneſſeth, *Plato*, in the aforeſaid Dialogue, ſaying. *If any ſhall commit wicked impietie, or ſhall offend, either in his private, or publicke Sacrificinge*

No Cittie
without Sa-
crifice.

Worship of the Gods, he shall be condemned to death, as one, who sacrificed impurely.

All the prudent Lawgiuers instituted the offering of Sacrifice.

3 This being the end, and vse of externall visible Sacrifice, to preserue in men, the memory and honor of God, and vnitie, and society with him, and amongst themselues; and all prudent lawes, being chiefly instituted to the same end: we neuer read of any prudent Lawgiuer, or Prince, though an infidell, or heathen that gaue lawes vnto any Common wealth, or founded a Monarchie; but he instituted externall visible Sacrifices, to be offred vnto some supposed God.

As *Cham* founder of the Monarchy of the *Egiptians*, *Chus* founder of the Monarchy of the *Ethiopians*, *Nemrod Belus* founder of the Monarchy of the *Babilonians*, *Ninus* founder of the Monarchy of the *Assirians*, *Ion*, *Cecrops*, *Deucalion*, *Licurgus* Lawgiuers to the *Grecians*, *Numa Pompilius*, the first, and principalst Statesman amongst the *Romans*.

All which noble, and renowned personages (to vse Plutarcks words in his booke against Coletes,) made the people deuout, affectionate, and zelous to the Gods, in prayers, Oathes, Oracles, Prophecies, and Sacrifices, either to obtain good blessings, or to auert heavy, curses and calamities. In somuch as Plato in the 8. Dialogue

Plato ordeyned that 365 Sacrifices should daily be offred in Athens.

of his book of Lawes, (besides solemne Sacrifices, vsed vpon great festiuall dayes ordeyned, that in the citty of Athens, there should be 365. Sacrifices offred euery day, in such sort, as that, some one, or other of the Magistrates, should at wayes bee,

bee offering Sacrifices to some of the Gods, for the prosperities of the Cittie, of themselves and their goods.

4. *Licurgus* the Lawgiuer to the *Lacedemonians*, *The frugall* ordeyning sparing, and frugall Sacrifices to be *Sacrifices of* offred vnto the Gods, made answer (as *Plutark* *Lycurgus* affirmeth in his life) *That the honour due vnto the Gods, might neuer faile amongst them:* and this these heathen men, and infidells did by the light of nature, which dictated vnto them, that there would be no constant vnitie, or ciuill society, or Religion amongst them, but by offering visible Sacrifice, vnto some true, or supposed God, or Gods, thereby to expresse the inward Sacrifice of their harts, and soules, and acknowledge visibly an vnion in one supream Soueraigne, and amongst themselves. Moreouer, the Gentils, and heathen people, not only offred Sacrifices, in honor of their Gods: but also did eate, or communicate of their Sacrifices, to mantayn a more firme vnity, and society amongst themselves, and with their Gods, as the Scriptures witness saying: *The Israelits falling in to Idolatry, offered Holocausts, and pacifique hosts (to the molcen calf) and the people sate downe to eate, and drinck, Exod. 32. 6.* after the manner of the *Egiptiās*, from whence they came, whose chiefe God in their tyme, was a Calf, as witnesseth *S. Augustine*, in the 18. Chapter of his 5. Book of the Cittie of God. Agayn: *The people of Israel fornicated with the Daughters of Moab, who called them to their Sacrifices, and they did*

*The Gentills
communica-
ted of their
Sacrifices.*

did eate, and adore their God: Numb. 25.

5. And because the Gentills, and heathen people, did not only eate, of things offred vp in Sacrifice vnto their Gods: but also esteemed, that those who did eate of their Sacrifices, had vnion, peace, and society with them, and their Gods, or Idolls; therefore, both in the Old Law, and in the New, the faithfull were prohibited to eate of the meate, which was offred vp to Idolls: *Exod. 34. 25. Act. 15. 29. and 1. Cor. 10. 21.* where *S. Paul* saith to the faithfull: *you cannot be partakers of the table of our Lord, and the table of Diuels.* Wherevpon

The vnion
amongst the
Gentils by
communica-
ting of Sa-
crifices.

*Julians craft
to bring the
Christians
to Idolatrie.*

Nectarius Bishop of *Constantinople*, in his Oration which he made, in the beginning of Lent, relateth, that *Julian* the Apostata, desirous to compell the Catholicks of *Constantinople*, to an exteriour kind of participation, with Idolators, and infidells; caused all the bread, and meate, with was publickly to be sold in *Constantinople*, to be offred vpp in Sacrifice, vnto the Gods, that so (saith he) *they may all be compelled, to eate of meate immolated to Idols; or els perish with hunger.* Wherevpon the Christians, seeking by the meanes of *Theodorus* the Martyr, to know what they might do, to saue the faithfull from perishing of hunger: *Deuine* answer was made, that instead of bread, they should vse boyled wheate, for their meate, which the richer sort, for a whole weeke together, bestowed vpon the poorer. So *Julian* being overcome by the continency, and constancy of the Christians, commanded that pure meate, with out any
spot,

spot, should be brought again to the market.

6. And not only the Scriptures, and Ecclesiasticall histories, make mention, how the heathens honored their Gods with Sacrifice, and after did eate of the said Sacrifice, to maintayn freindship, and society amongst themselves, and with their Gods; but also heathen Authors themselves, as *Homer*, *Virgil*, *Plutark*, *Macrobius*; and *Valerius Maximus*, who writeth that in the feasts, which the Romā *Septemviri*, made in the Capitoll to *Insipiter*, which were after sacrificed, *Insipiter* was inuited to supper in a bedd, and *Iuno*, and *Minerua* sitting in chayres; to signifie, that eating the meate, with was offred in Sacrifice, they communicated, and feasted with their Gods. And the same doth testify *Plutark*, in his Booke intituled, That there is no pleasant life according to *Epicurus*, saying; *Kings, & Princes, keepe greates cheare in their royall Courts, and make certain royall, and publick feasts, for all commers: but those which they hold in the sacred Temples, at Sacrifices, and solemnities of the* The solemn Gods, performed with fragrant perfumes, and odori- Sacrifice of ferous incense where is seemeth, that men approach the Gentiles. neare vnto the Maiestie of the Gods, and think they euen touch them, and be conuersant with them in all honor, and reuerence, such feasts yeild a more rare ioy, and singular delight, then any other, by the assured hope, and full perswasion, that God is there present, propitious, fauourable, and gracious, and that he accepteth in good part, the honor and seruice down vnto him. So
Plu.

Plutark: and Virgil in the 8. of his Eneides, affirmeth the same of Eneas, and his Troians, saying:

*Then chosen striplings, and the Priest (who yet
Stands at the Altar) streight before them sett,
Oxens broild entrails (fill with manchet fine
Baskets) and serue them of the purest Vine,
Eneas, and his Troians take for cheere,
The chine, and halloved inwards of a steere.*

Whereby we see, that it was the custome of infidels, and heathen people, to take the flesh with was offered vp in Sacrifice to their God, from the Altar of their idolls, and bring it to the table of men, that those who offred might eate of it with their freinds and such as were inuited; after the manner of the *Isralits*, who as is set down, more particularly in the 1. Book of Kings, and 1. Chapter, offered Sacrifice vnto God, and after communicated of the said Sacrifice amongst themselves. And this is sufficient to shew, that all heathens, and Gentills, who were not Atheists, or Epicures, (and either denied not God, or Gods, or his, or their prouidence ouer mankind) offred Sacrifice vnto some supposed God, and communicated of the same, thereby to giue diuine honor vnto their Gods, and maintaynvnitie, peace, and societie amongst themselves, and with their Gods.

CHAP.

CHAP. IV.

Of all the visible outward actions of men, exteriour visible Sacrifice, is chiefly due vnto God, as God and Creator of all things.

1. **I**N all the kingdomes, and cōmon-wealths, which are vpon the earth, there is some particular visible, and known signe of dignity honor, and worship, belonging only vnto the Kings, or supreamē Gouvernors, as they are kings, or supreamē Gouvernors, which may not be giuen vnto any other, vnder penaltie of treason, and death, as *Scepter*, or *Crown*, or the like: and God not only being *King of Kings* *Reuel. 9. 24.* and *Prince of the Kings of the Earth* *Reuel. 1. 5.* but also *God, and Creator of all things: Reuel. 3. 11.* And ha-
uing dominion ouer all. 1. Chronic. 29. 12. in reason, he must needs haue some one particular external visible known signe of adoration, honor, and worship due only vnto him, as he is God, and supreamest Soueraign, by all men which liue vpon the earth, thereby publickly to acknowledg him for their God, and to practise together, their submission and obedience vnto him; and visibly to adore him with that diuine worship, with is due only vnto him. Which honor, and worship, vnder penaltie of treasō against his diuine Maiestie,

Some visible knowne signe of honor due vnto supreamē Magistrates.

Some visible honor due vnto God alone.

G

and

and temporall, and eternall death, may not be ginen vnto any creature subiect, or vassall of his; otherwise there should be lesse prouidence vsed, in prouiding, for the preservation of the visible publick honor, worship and dignity of God, amongst men, then there is, for the meanest king prince, or-publick gouernour, of any priuat cittie vpon earth; which is absurd. Wherevpon we in ferr, that there is a particular, exterior visible known signe, whereby men do, or ought publickly, and visibly to acknowleg God, for their Lord God, and cheifest good, and publickly, and visibly preserve in them, the honor, dignity, and respect, which is due only vnto him, as their Lord God, Creator conseruer, and happy life &c.

*Sacrifice is
only due vn-
to God.*

2. That this particuler externall, visible known signe, is the visible *Sacrifice* I speake of (which *S. Augustine* describeth to be a *Sacrament*, or *sacred visible signe*, of the inuisible *Sacrifice* of our harts as is sett down in our first chapter) God himself doth witnes saying: *He that Sacrificeth to Gods, shalbe put to death: but to our Lord only. Exod. 22. 20.* for which cause, *S. Paul* reprehending the Gentils, for their Idolatry saith: *They changed the glory of the incorruptible God, Rom. 1. 23.* And how did they change it? by taking away the exterior visible *Sacrifice*, which was only due vnto God, as a sacred visible signe, of the inuisible *Sacrifice* of their harts, and bestowed it vpon the *Image of a corruptible man, or of fowles, or fou-r footed-beasts*; and so Idolatry began,

*The begin-
ning of Ido-
latry.*

gan, as witnes the Scriptures, saying: *Idols neither were from the beginning, neither shall they be foreuer, for by the vain-glory of men they entred into the world, and therefore shall they come shortly vnto an end: for a father afflicted with vntimely mourning, when he had made a picture of his child soontaken away; now honoured him as a God which was then a dead man, and deliuered vnto those, who were vnder him ceremonies, and sacrifices: Wisd. 14. 15.*

3. Thus (as the Scriptures doe witnes,) began Idolatry, by occasion of the passionate affection of a father, who sorrowing for the death of his child, caused a picture to be made in his memory and ordeyned *Sacrifices, which are due vnto God*, to be offered vnto it, by his seruants, and followers. So *Ninus* erected the statua of his Father *Belus Nembroth*, Grandchild to *Cham* and first king of *Babylon*, in the midst of *Babylon*, and caused *Sacrifice* (which vnder penaltie of death, was due only vnto God) to be offered vnto it, by the *Babylonians*, as witnesseth *Berosus* in his 4. Book; *S. Cyrill*. in his 3. Book against *Iulian*: *S. Hierome* vpon the 2. Chapter of *Osee*, and *S. Ambrose* vpon the 1. chapter to the *Romans*; which the Scriptures also signify, saying: *Afterwards* (that Idolatry was thus begun as is aforesaid, by the passionate affection of a father towards his child deceased) *in proces of time, the wicked custome preuayling, this error was kept as a law, and grauen things were worshipped, by the commandements of kings &c. And to the worshipping*

By what
meanes Ido-
latry in-
creased.

of these, the singular diligence of the Artificer, helped them forward, that were ignorant: for he willing to please him, that enterteined him, used all his skill, to make the similitude of the best fashion. And so the multitude, allured by the grace of the work, took him now for a God, which a little before, was but honored as a man. And this was occasion to deceaue the world, for men seruing either passionate affection or Kings, did ascribe vnto stones, and stocks the incommunicable name of God, Wis. 14. 16. Wherevpon S. Cyprian in his book of the vanitie of Idols, saith: It is manifest, that they are not Gods, which the common people worship, for in times past, they were kings, who in memory of their Royaltie, after death were worshipped of their kindred and seruants, and so had temples erected vnto their honor, and their statues were erected, to preserve the resemblance of the countenance of the dead, vnto which they immolated hosts, and appointed festiuall dayes in their honor, afterwards they were esteemed holy, which in the beginning were only used for their consolation.

The original of the Idolls Belus, Baal, Baalim &c.

4. From the Idoll Belus, or Bel of the Babilonians, arose by degrees, the Idolls of Baal, Baalim, Belzebub, Belfegor, &c. which were diuers standing Images of the same Belus, their names only changed, according to the diuers languages, of the Nations, as witnesseth S. Hierome vpon the 2. of Osee) vnto which they offered Sacrifice as the Scripture witnesseth, saying: They immolated to Baalim: Osee 11. 2. They did Sacrifice to Baal, and offered

offered drink offerings, to strange Gods, to prouoke mee to wrath, Ierem. 32. 29. They Sacrificed vnto the Idolls of Canaan, and the Lord was wrath with fury, against his people: Psal. 105. because they offered visible Sacrifice vnto Idolls, which is due only vnto the true God, as a sacred signe of the inuisible Sacrifice of our harts vnto him; which may not be giuen vnto any creature. Wherevpon, when Manne the Father of Sampson, would haue offered Sacrifice vnto an Angel; the Angel said: If thou wilt offer Holocaust, offer it vnto our Lord, for Manne knew not that it was the Angel of our Lord. Iudges, 13. 15.

5. In like manner S. Augustin in his 49. Epist. saith: The holy Angels doe not approue of Sacrifice; but that Sacrifice, which according to the doctrine of true Wisdome, and true Religion is offered only vnto that true God, whom they serue in holy societie. Wherevpon in the 4. Chapter of his 10. Book of the Cittie of God, he affirmeth that many things either by too much humilitie, or pestilent flattery, are vsurped from deusne worship, and translated vnto humaine honor: yet so as that these men, vnto whom such honor is giuen, are notwithstanding, stille esteemed men, although they be called worshipfull, venerable, and (if much) honourable: but who euer thought that Sacrifice ought to be offered vnto any, but vnto him whom either he did know or esteemed, or feined to be a God. And moreouer in his 49. Epist: and 3. Quest: he saith: The true, and holy Scriptures do admonish vs, that Sacrifice

No man, as
man euer
challenged
Sacrifice.

is to be offered vnto the only true God, & not vnto anie corporall, or spiritual creature, who by how much the more pious they are and subiect to God; by so much the more they refuse, to haue that kind of honor done vnto them, which they know to be only due vnto God, Thus S. Augustin. Wherevpon, S. Thomas in his 2. 2. Quest. 81. art. 2. saith: The Sacrifice which is exteriorly offered, doth signifie the inward spirituall Sacrifice, wherewith the soul offereth herself vnto God, as vnto the beginning of her creation, and end of her happines: and therefore, as we ought to offer spirituall Sacrifice only vnto God: so we ought to offer exterior Sacrifice only vnto him. This also, we see to be obserued, in euery common-wealth, that they honor their Prince, with some perticular signe, which if it should be giuen vnto any other, were treason.

Outward
Sacrifice
doth express
the inward
of the hart
and mind.

Sacrifice
neuer offered
to saints.

Why Christ
our Lord
would not
haue Sacrifice
offered
vnto him
vpon Earth.

6. For this cause, in the Catholick Church, they do not offer Sacrifice vnto any creature, whatsoever, as S. Augustin in the 27. Chapter of his 8. book of the Cittie of God witnesseth saying: Who euer heard the Priest of the faithfull, standing at the Altar, euen built and adorned to the honor of God ouer the body of a Martyr, saying in his prayers, I offer vnto thee Sacrifice o Peeter, or Paul, or Cyprian, when it is offered in memory of these Martyrs vnto God, who hath made them both men, and Martyrs. And the 20. Chapter of his 10. Book, he addeth: Although IESVS CHRIST, the mediator between God and man being in the forme of God, might haue had Sacrifice offered vnto him, as it was offered vnto his father

father With Whome he is one God; yet lining in the forme of a seruant, he chose rather to be a Sacrifice, then to haue Sacrifices offered vnto him, least that thereby, any one might take occasion to think, that it was lawfull, to offer Sacrifice to some creature. Which S. Paul also signifyeth, saying vnto those of Listria (who would haue offred Sacrifice vnto him, and Barnabe :) Why do you these things? We are mortall men like vnto you. Act. 14. 11. neither would those of Listria, though heathen men, haue gonn about, to offer Sacrifice to Paul and Barnabe, but that they esteemed them Gods, saying; Gods made like men, are descended vnto vs, and they called Barnabe Iupiter, and Paul Mercurie. Act. 14. 11.

7. The reason, why Sacrifice is so only due vnto God, as that it may not be giuen vnto any creature; first is, for that Sacrifice, is a visible known signe of the deliuey of our-selues vnto him, vnto whom the Sacrifice is offered, as vnto our God, as God himself witnesseth, saying: They haue forsaken mee, and haue Sacrificed to strange Gods. 4. Kings: 22. 17. Again, they haue forsaken mee, and haue Sacrificed to strange Gods, that they might prouoke mee to wrath. 2. Paral. 34. 25. and man being Gods, by title of his creation, conseruation, and redemption, may not giue himself vnto any other, as vnto his God; and therefore he may not offer Sacrifice vnto any creature. Secondly, God created mā according to his owne Image, to the Image of God he created him. Gen. 1. 27. And as our Saniour

VVhy Sacrifice is only due vnto God.

Sauour said of the tribute mony. *Whose is this Image, and superscriptiō? They sayd vnto him, Cesars. Then he saith to them; render therefore, the things that are Cesars, to Cesar, and the things that are Gods, to God Matth. 22.* Wherevpon Tertullian in his book of idolatrie, saith: *As the Image of Cesar, which is vpon his coyn, is due vnto Cesar, so the Image of God which is in Man, is due vnto God, wherefore as thou restorest mony to Cesar: so thou oughtest to giue thyself to God.*

Why the
Diuels desire
Sacrifice.

The more
fovvl, the
more ambi-
tions.

8. And for that exterior Sacrifice is so proper vnto God, as a visible signe of the inuisible acknowledging him for our Lord in our harts, and a diuine worship, or worship of *Latria* due only vnto him, to signify the inward spirituall Sacrifice, wherewith the soule offreth herself vnto God, as vnto the originall cause of her creation, and end of her happines: therefore the Diuel who is couetous of diuine honor, and ambitious to be esteemed as a God, desireth to haue external Sacrifice offred vnto him, 'as witnesseth S. Augustin, in the 19. Chapter of his 10. Book of the Citie of God, saying: *The Diuels for no other cause, do desire Sacrifices to be offred vnto them, then for that they know, they are due vnto the true God: for it is not true, which Porphyrie affirmeth, and some others think, that the Diuel desireth to haue Sacrifice offred vnto him, for that he delighteth in the saour of dead carcasses burned, or roasted: but for that he delighteth in deuine honour. They haue store of the saour of things burned euery where*

Where, and if they should desire more the Diuels themselves could do this for themselves: but because these Wicked Spirits, do impudently challenge to themselves, to be God; they are not delighted, with the smoak, which procedeth from the burning of any body, but that which procedeth from the mind of an humble suppliant, or petitioner, who being deceaued, is become subiect vnto them, and they domineere ouer him, stoppin his passage, vnto the true God; that man should not become the Sacrifice of God, whilst he is offered in Sacrifice vnto another, who is not God. Agayn, in the 22. Chap. of his 20. Book against Faustus the Manichean, he saith: The proud, and Wicked Spirits, are not fedd with the sa- uour of things burnt, or roasted in the Sacrifices, which are offred vnto them or with smoak, as many vainly think; but they are fedd with the errors of men, not by a refectiō of their bodies, but by a malicious delight, that they can by any meanes deceaue, yea though it be, by an arrogant pride of a dissembled maiestie; and so glory, that diuine honor is exhibited vnto them.

9. And if there had been any visible outward action, more due vnto God, or of greater esteeme, or of more woorth in the presence of God, then exteriour visible Sacrifice representing the inward Sacrifice of the hart and mind; certayn it is that the Sonne of God, our Sauour CHRIST IESVS, would haue donn that act, or offred it to God the Father for the redemption of mankind: Seeing he descended from heauen, not to do his own will: but the will of God, that sent him: Ioh. 6. 38. And God

Why our
Sauour re-
deemed
mankind by
a Sacrifice.

the Father in him was well pleased: *Matth. 3. 17.* But seeing he redeemed mankind, by exterior visible *Sacrifice*, representing the inward *Sacrifice* of his hart, and soul; who can doubt but that of all the outward actions of men, externall visible *Sacrifice*, representing the inuisible *Sacrifice* of the hart, is the cheifest, and aboue all other visible outward actions due vnto God; which *S. Augustin* in his first book against the aduersaries of the Law, and the Prophets, and 18. Chapter further witnesseth, saying: *Sacrifice is chesfly, and aboue all things due vnto God.*

CHAP. V.

Of all the visible actions of men, exterior visible Sacrifice is due vnto God alone.

1. **A**Ll other exterior visible actions of men, except externall visible *Sacrifice* may be donn, or exhibited vnto creatures, as *visible adoration* by bowing to the ground, kneeling, opening of the lips, lifting up of the hands, &c. haue been and are giuen vnto men, or creatures, euen by good, and pious men. As it is read of *Abraham*, who when he did see three men comming towards him, he ran to meet them and adored to the ground.

*Adoration
may be gi-
uen vnto
creatures.*

ground. Gen. 18. 2. Again: *Abraham rose up and adored the people of the land, that is to say, the Children of Heth: Gen. 23. 7. yet Abraham is called Father of the faithfull. Rom. 4. And likewise, when Iacob did see Esau comming towards him, going forward, he adored prostrate to the ground seauen times, Gen. 33. 3. It being told Moyses, that Iethro his father in law, was comming towards him, Moyses going out met him, adored, and kissed him, Exod. 18. 7. The Brethren of Ioseph the Patriark, adored him prostrate to the ground, Gen. 43. 26. Iosue fell flat to the ground, and adored an Angell: Ios. 5. 24. Nathan the Prophet, adored king Dauid, bowing to the earth. 3. Kings, 1. 23.*

2. *God Almightye, speaking of the reuerence, which shall be vsed towards the chiefe Pastors of his Church, in the New Law, saith: Kings shall be they nursing Fathers, and Queenes they nurces, with countenance cast down towards the ground, they shall adore thee, and they shall lick vp the dust of thy feete. Isa. 49. 23. The Children of the Prophets, Adored Elizeus adored Elizeus flat to the ground: 4. Kings 2. 15. The Children of Israel being assembled together, they bowed themselves, and adored God, and then the King. 1. Chronic. 29. 20. Whereby it is manifest, that exterior visible adoration by bowing euen to the ground, may be giuen both to God, and men; and that nether it, nor any other outward visible signe (except the offering of visible Sacrifice) is such a signe of diuine worship, or Latria, or so due*

David adored.

vnto God alone, that they may not be giuen vnto men: which *S. Augustin* (in the 4. Chapter of his 10. book of the Cittie of God) further witnesseth, saying: *There is not any man to be found, who dare say, that Sacrifice is due vnto any, but to God alone.*

*The obiection
of S. Iohn
adoring
answered.*

3. Whereas some obiection, that *S. Iohn fell downe at the feete of an Angel to adore him*, *Reuel. 19. 10. and 22. 8.* And the Angel said; *See thou do it not, for I am thy fellow seruant, adore God.* This only proueth, that *S. Iohn*, and the Angel were humble, the one in adoring, and the other in refusing to be adored, and that adoration by bowing down to the ground, may be giuen vnto both God, and his creatures, vnlesse we should say, that *S. Iohn* being aduertised in the 19. Chapter, that he was an Angel, would yet notwithstanding, in the 22. Chapter, adore him agayn, and *fell down before his feete*, and willingly, and wittingly commit Idolatry, which is absurd, and contrary to the Text; the Angel saying twice vnto him, *I am thy fellow seruant, & one of thy Brethren*; yet certayn it is, that Angels, are not fellow-seruants, and brethren to Idolaters: whereby it appeareth, that *S. Iohn* by twice falling *before the feete of an Angel to adore him*, did no euill act, nor committed any sinne.

*The cause
why the An-
gel refused
to be adored
by S. Iohn.*

4. Neither doth the Angel say that he refused to be adored of *S. Iohn*, because it was euill, or only due vnto God (which should be contrary vnto all the places of Scriptures before alleged) but the cause, why he would not haue *S. Iohn* to adore

adore him, was, as there he saith : *For I am thy fellow seruant*, as contending with him in humility. Neither did the Angel say vnto *S. Iohn*, *Adore God*, to condemne *S. Iohn* of ignorance, or idolatry; for then, the Angel, would not haue called him his fellow seruant, and brother, as he did twice; but to commend the eminencie of his sanctity, and greatnes which was of such excellency, that out of duty or inferiority he needed not, nor ought not to giue adoration to any creature, but to God alone. So *S. Iohn* humbling himself before the Angell, and falling twice before his feete, to adore him, the Angel exalteth him, and calleth him, *fellow seruant, and brother*; fulfilling the words of our Sauour, saying; *He that humbleth himself; shal be exalted. Mat. 23. 12.* And this text, together with the rest, inuincibly prooue, that it is lawfull to adore creatures, by falling before their feete, seeing *S. Iohn* the Evangelist, and the Patriarcks, and Prophets and Children of the Church of God did vse it; and that of all outward visible adorations, the adoration by offering of visible Sacrifice, is due vnto God alone.

5. *Fausstus* an Heretick of the sect of the *Ma- All other*
nichians, accused the Catholick Christians, of the *outward vi-*
 Primatiue Church, of Idolatry, and superstition, *sible yvor-*
 for honoring Martyrs (euen as the Puritans of *shipp due*
 this age, do Catholicks at this day,) as *S. Augustin* *vnto the*
 in the 21. Chapter of his 20. book against him, *Saint except*
Sacrifice.

witnesseth saying: *Faustum doth calumniato vs, for the honor we do give vnto the memory of Martyrs, saying, that we haue conuerted them into Idols. Where vnto he there answereth, as we now may say in his words vnto our calumniators: Christian people do celebrate together the memory of Martyrs, with a Religious solemnitie, to stirr vp imitation, to be made partakers of their merits, and to be assisted by their prayers. yet so, as that we do not offer Sacrifice vnto any Martyr: but to the God of Martyrs, although we erect Altars in the memory of Martyrs: for what Bishop, standing at the Altar, which is erected in the place where the bodies of the Martyrs are, was ever heard to say: we offer vnto thee Peter, or Paul, or Cyprian: but that which is offered, is offered vnto God, who hath crowned the Martyrs, at the memory of them, whom he hath crowned. That by the admonition of the place, the affection of our minds, may be more inflamed with charity, towards those whom we ought to imitate, and towards God, by their assistance. We honor Martyrs, with that worship of loue, and societie, where with holy men are worshipped in this life, whose hearts are prepared, to suffer the like for the truth of the Gospell: only we worship the Martyrs more deuoutly, because we may worship them now securely, after their victory: for they being now conquerors, and enioying happie life, we may preach their praise, with more confidence, then we can the praise of those, who are yet fighting in this life: yet notwithstanding, we do not honor them, with that worship, which the Grecians call Latria, and in latin cannot*

Howe the
Martyrs are
to be wor-
shipped.

cannot be expressed in one word, seeing it is a worship properly due vnto Diuinitie. Neither do we teach that any ought to be honored with it, but only God. For seeing that the offering up of Sacrifice, belongeth vnto this worship, in such sort, as that it is called their Idolatria, who exhibite it vnto Idols: in no sort we offer any such thing, or command to bee offered, either vnto any Martyr, or vnto any holy soule, or vnto any Angel. Thus S. Augustin.

6. The Grecian Idolaters, tooke the same exception against the honor, and worship, which was done to the *Saints* deceased, which the Puritans do now; and *Theodoret* who liued about the tyme of S. Augustin, in his 8. book of the cure of Greeke affections, asweareth them, saying: Our Lord God hath brought his dead into the Temples, in place of your Gods, whom he hath deprived of their glory, and giuen their honor vnto his martirs; for in lieu of the solemnities of your Gods, Pan, Diana, Iupiter &c. are kept the feasts of Peter, Paul, Thomas, Sergius, Leontius, Antonius, Mauritius, and other holy Martyrs, and in place of that ancient pomp, filthines, and impudency, the feasts are kept modestly, chasty, and with much temperance: now they are not besmeared with wine, nor made vain by riotous banquetts, nor dissolute through loud laughter, but with attention and diuine Hymnes, and hearing holy Sermons &c. But yet, ô Grecians, we do not offer Hosts, or any Sacrifice to the Martyrs. Whereby we see, that amongst all the visible honors, or worships which may or can be donn

The honor
due vnto
the saints.

donn by man, only visible *Sacrifice*, is due vnto God alone, the rest may be exhibited or giuen vnto creatures.

*Latria due
vnto God
alone.*

7. Our Sauour said: *Thou shalt adore the Lord thy God, and him only* (*λατρεύεις*) *shalt thou honor, or serue with the worship of Latria, or diuine worship* Luk. 4. 8. Where it is to be noted, that in the Greek tongue, in which *S. Luke* writt; our Sauiour limiteth the worship of *Latria* only vnto God, and not adoration, for he doth not say, *Thou shalt adore only the Lord thy God*, but he doth say, *thou shalt only honor or serue him with the worship of Latria*, such as is the offering of visible *Sacrifice*; and leaueth adoration free, to be also communicated vnto creatures, which *S. Augustin* in his 61. *Quest.* vpon *Genesis* obserueth, saying: *Abraham rising vp adored the people of the land*, Gen. 23. 7. The *Question* is, how is it written, *thou shalt adore the Lord thy God, and him only shalt thou serue*? seing that *Abraham* did so honor certain people of the *Gentils*, that he would also adore them; but it is to be obserued that in the same precept, it is not said: *Thou shalt adore only the Lord thy God*, as it is said, *him only shalt thou serue*: which in the Greek tongue is (*λατρεύεις*) for such seruice is only due vnto God. Thus *S. Augustine*. Whereby it doth appeare, that adoration, may be vsed indifferently vpon occasion, either to God, or creatures; but not *Sacrifice* for that of all the visible actions of men, only visible *Sacrifice*, as a sacred signe of the inuisible

Sacri-

Sacrifice of our harts, is due vnto God alone, and that without visible Sacrifice vnto some creature, ^{visible Idolatrie cannot} exterior visible Idolatrie cannot be committed, ^{be committed} because it consisteth only in the offering of visible Sacrifice vnto some creatures, as further also ^{our visible} witnesseth Tertullian saying: If I should be called, ^{Sacrifice.} to the Sacrifice of an Idol, I will not go, for it is the proper office of the Idol; neither will I assist, or any way help in such a work for if called to the Sacrifice of an Idol, I should stand by; I should bee guiltie of Idolatrie. If any one should giue wine vnto one that is offering Sacrifice vnto an Idol, or if he help in some word, which is necessary to Sacrifice, he shalbe esteemed a Minister of Idolatrie. Thus Tertullian: With whome agreeth S. Augustine, in the 18. Chapter of his 1. Book against the aduersaries of the Law, and the Prophets, saying: There are few found, who haue been so bold, as to command, that Sacrifice should be offered vnto them, when out of their regall power, they might haue done it; but whosoever haue been so bold as to command it, by it, they would haue themselues to be esteemed Gods.

8. And because that of all the visible actions ^{to what} of men, visible Sacrifice, is the only visible sacred thing and signe of the inuisible sacrifice of our harts to ^{offered} God, and the only visible honor, worship or ^{Latria,} ^{Sacrifice, that} which we owe only vnto God alone, as vnto our ^{was este} God, and Creator of all things, therefore vnto ^{med as his} what thing soeuer, any man offered visible ^{God.} Sacrifice, that was esteemed, and taken to be his God,

and an act of Idolatrie, though it were no image, picture, graven thing, nor similitude of any thing, as witnesseth the Scripture, saying: *They have Sacrificed vnto the host of heauen, and haue offered drink offerings to strange Gods; Ierem. 19. 13. Again, They Sacrificed to strange Gods, to the Queene of Hea-
 non (which was the Moone) Ierem. 44. 15. Where-
 upon S. Paul, saith, that an Idol is not any thing, 1. Cor. 10. 19. how then commeth visible Idolatry? But by offering visible Sacrifice, vnto any thing whatsoever, which is not God; as S. Paul in the same place immediatly signifyeth, saying: the things which the heathens do immolate, so diuels they do immolate, and not to God: signifying hereby, that visible Idolatrie is only committed and an Idol is only made, by the offering of Sacrifice vnto any thing whatsoever, though it be as vgly, as much opposite, and as farr contrary to God, as is the deuill. Whereupon S. Augustin (in the 21. Chapter of his 20. Booke against Faustus an here-
 tick) saith: The proud impierie of the Diuels, doth arrogate Sacrifice vnto them, that thereby they may be esteemed Gods, for Sacrifice is diuine honor; or honor only due vnto deitie.*

9. By this which hath been said, it is sufficient-ly manifest vnto any indifferent reader, that of all the visible actions of men, the offering of visible Sacrifice, is only due vnto God alone; seeing that vnto whatsoever thing, any man offereth visible Sacrifice, (though it be vnto as vgly a thing
 as is

as is the Denil yet he maketh that thing an Idol, or false God, and committeth Idolatrie, by giuing diuine honor, or the honor which is only due vnto God, (which we call *Latria*) vnto it. Which *S. Augustin* (in the 22. Chapter of his said book against the said Heretick) further witnesseth, saying: *Neither is it true, which Faustus saith that our former Jewes, though they had the Temple of God, immolations, Altars, and Priesthood (like the Gentils) yet were they seperated from the Gentils, only by the diuision, or not admitting of grauen things, that is to say, of Idols: for they might (as many Idolatrias obiecto) without having of Idols, immolate to Trees, vnto out and Mountaines, and also to the Sunne, and Moone, images, and the rest of the Starres, which if they should do, they should forme with that worship, which is called Latria, the Creature, rather than the Creator, and thereby haue erred with no small error of impious superstition, though they should haue no grauen Images. And this is sufficient to shew that the offering of visible Sacrifice, is so appropriated vnto the honor of God, that of all the visible actions of men, it only is due vnto God alone, and that these Sectaries, who haue no visible Sacrifice offered vpon Altars, adore no God, with any visible honor, which is only due vnto him alone.*

CHAP. VI.

By the instinct of Nature, all people who firmly beleueed that there was a God, and his providence ouer mankind, offered external visible Sacrifice to some God true, or false.

Gods providence ouer his creatures.

The providence of God is to direct men vnto their last end

GOD almightie hauing created all things of nothing, as a pious parent, and mercifull father, out of the storehouse of his infinite goodnes, and providence, hath bestowed vpon euerie thing in his creation, a naturall inclination, propension, or instinct, to vse meanes to attaine vnto his end, or cheifest good. As we see by experience euen in the elements, trees, plants, stones; wherevpon the Scriptures saye, *that God by his prouidence doth gouerne. Wisd. 14. 3.* And the function, or office of providence is, as Aristotle faith in the 6. of his Ethicks; and *S. Thomas* in his 1. part. quest. 22. art. 1. *To order, or direct things to their ends;* and th'end and happie life of man being God, as witnesse the Scriptures. *Exod. 33. 19. Ioh. 11. 15.* and the offering of visible external sacrifice, being due vnto God only chieflie, and aboue al things, as a Sacrament of the inuifible Sacrifice of our hearts, and soules vnto him, and a holie signe of our acknowledging God, for our

our Lord God, as I haue proued in the precedent chapters; What reasonable man can deny, that God, out of his providence towards mankinde, (in directing him, as a reasonable creature vnto his end, and chiefest good) hath also giuen vnto all mankinde, a natural inclination, propension, and instinct to offer visible sacrifice vnto him, thereby to acknowledg him for their God, honor him with the worshipp of *Latria*, and professe the vniou of their harts with him, their last end, and chiefest good. Vnlesse we should saie, that God in the creating of man, and in directing of men vnto their last end, hath vsed lesse goodnes, and providence, then he hath towards trees, plants, and stones: with is absurd, seeing that his mercies towards man, are aboue all his workes.

2. From this instinct, it did proceede, that in the law of Nature, whilest men liued in the beginning of the world, without writings, or anie other ordinarie directions, or law, more then the instinct of nature proceeding from reason (with is called the law of Nature) the faithfull in the Church of God, vsed to offer visible Sacrifice vnto God; as *Abel, Noe, Melchisedec, Abraham, Isaac, Iacob, and Iob*, who all offered exterior visible Sacrifice vnto God, before anie other law was knowne, or published, but the instinct of nature, proceeding from reason, and is (as *S. Paul* sayth) *Written in the harts of the Gentils. Rom. 2. 15.* and was (as *S. Hierom.* vpon the 24. of *Isai*, sayth) *Given*

The lawe of nature is written in the hartes of the Gentils.

Given vnto all nations; before the law of Moses was written; which was not given by God, vnto the children of Israel, vntill the year. 2544. from the beginning of the world, according to the *Annales of Torniellus*.

3. Neither could the defects in the sacrifice of Cain, be displeasing vnto God, as they were; *Gen. 4. 5.* if Cain had not been obliged by some law, to offer sacrifice; for as *S. Paul* saith: *Rom. 4.*

Cains sacrifice displeasing, because it was not conformable to the law of Nature.

15. Where there is no law, there is no premarcation, or offence; nor the sacrifices of *Abel*, and *Noe* be gratefull, and acceptable vnto God, as they were; *Gen. 4.* and *8. 21.* but for that they were conformable vnto some law, and right: for, God is not a God, that will iniquitie. *Psal. 5. 5.* Yet before the law of *Moses* was given, which was not vntill the year 2544. there was no other law, as all men grant but the law of nature, written in the hearts of men. Wherefore seeing that for those 2544. yeares, the faithfull offered visible sacrifice, according to some law, and there was no law, but the instinct of nature, proceeding from right reason, which we call the law of nature: it manifestly followeth, that external visible sacrifice is due vnto God, by the law, and light of nature.

Cain and Abel bound to offer Sacrifice by the law of nature.

Cain and Abel offered Sacrifice without a maister or teacher.

4. From hence it is, that *Cain*, and *Abel* in the beginning of world, had no need of any maister, or teacher, to tell, or teache them in general, that they ought to offer visible sacrifice vnto God; because they were taught it by the direction of their

theire consciences, light of reason, and wisdom
giuen from aboue vnto all mankind, as witnes-
seth *S. Chrysostome* in his 18. homilie vpon *Genesis*
sayinge: *Cain of the frutes of the earth offered a Sa-
crifice to God. Consider how the builder of nature in
grafted in man the science of conscience: for I pray you
tell me, whoe brought Cain to this knowledge? no other
but the knowledge, which is in a conscious mind. He
offered saith the Scripture Sacrifice to God, of the frutes
of the earth, for he did know, and he did clearly know,
that it was conuenient or meete, to offer something of
his possession to God: not that God stood in need of any
thing that was his, but that he who inioyed such a be-
benefit from him, should shew his gratitude. And
again in the same homilie he saith: Cain had no
teacher nor Abel a prompter, or counsellor, (to teach
them to offer visible Sacrifice,) but they were both
moued to this oblation, by the dictamen of their con-
sciences, and by wisdom giuen from aboue vnto man-
kind.*

In like manner *S. Clement*, in the 20. chapter
of his 6. Booke of Apostolicall constitutions,
affirmeth that *Abel, Noe, Abraham*, and others after
them, offered Sacrifice to God only moued ther-
vnto by the law of nature. Wherupon *Eusebius Cesa-
riensis* in the 10. chapter of his first booke, of
Euangelicall demonstrations saith: *The ancient
friends of God Abel, Noe, Abraham, &c. offered Sa-
crifice, which (saith hee) we ought not to thinke to haue
been a rash inuention or a thing begunn after a humai-
ne man-*

Leuites to
offer Sacrifice
before the
leuiticall
law.

ne manner, but rather inspired from above, sed deuino potius nutu insinuatū. For which cause Tertullian in the 2. chapter of his book against the Iewes saith: Before the law of Moses was given, which was written in Tables of stone ther was a Law not written, which was naturally understood and kept by the Fathers. for from whence was Noe found iust, if the naturall iustice of the Law did not goe before him? from whence was Abraham esteemed the freind of God; if not by the equitie or iustice of the Law of Nature? How came Melchisedec to be called a Priest of the most high God, if there were not Leuites before the leuiticall Law, who offered Sacrifice to God? Thus Tertullian: wherby it appeareth that men by the law of nature, and dictamen of their conscience, without a Maister, or Teacher or written law, are in generall sufficiently instructed to offer visible Sacrifice vnto God, as a meanes wherby they may attaine vnto the vnion of their hearts with him, who is their last end, and chiefeft good. Whervpon Origen in his first book vpon Iob saith, In the tyme of the Law of nature, there were Priests who were not ordained to that office by the prescript of anie written law, but taught and instructed to doe it by naturall wisdom. After this manner Noe executed the office of Priesthood: After this manner Abraham, and Melchisedec were Priests; and also after them, Iob himselfe had the office of Priesthood. Thus Origen. With whom also agreeth S. Ciprian in his treatise of the reason of Circumcision, laying: Though many of the nations
of the

Noe, Abraham Melchisedec and Iob, Priests by the law of nature.

of the earth, did iudge *Circumcision*, which the Iewes vsed, to be absurd and vnreasonable; yet following the law of nature, they retained the instruments of expiation, or cleansing from sinne, and doe immolate victims, burne farr, and poure out their vovves before God, with perfumes and drinke offerings. Thus *S. Ciprian*, whereby it appeareth, that the ancient Fathers beleued visible sacrifice to be due vnto God, by the law, and light of Nature.

5. Secondly, by the defects, which euerie one findeth in himselfe, natural reason loth dictate vnto euerie one, that he is subiect vnto some higher superior, whose helpe he hath need of; which superior, call him what you will, is God. And the same naturall reason, which telleth man, that he hath a God, vnto whom he is subiect, and of whose helpe he hath need, telleth him also, that he is bound to honor this God, with the highest kinde of honor, that can be giue him vpon earth, and acknowledge this his subiection, by such inward affection, and outward signes or symbols, as neither are, nor ought to be given vnto anie other, which is the externall visible Sacrifice we speake of; which (as we haue proued in the 4. and 5. chapters) neither is, nor yet euer was, offered vnto anie, but vnto some true, or supposed God.

Reasons: 1. letth man that he must honor God, with such an honor as may not be giuen vnto any other.

6. Thirdly *Aristotle* in his 7. booke of his moralls to *Eudemus*, saith: That nature is the cause of these things, which are alwaies or for the most part donne after one manner; and fortune, or accident of one manner.

Nature is the cause of these things, which are

these, which are seldome alike. Which wee find true by experience, in all naturall, and accidentall things: as in the naturall, and accidentall things of the sunne, moone, planets, and elements, all whose naturall motions, are constant, and after the same

Accident the
cause of mu-
tability.

manner; and accidentall; variable, and changeable. And seeing that all the sonnes of *Adam*, both faithfull, and infidels, who firmly beleueed that there was a God, or Gods, and his or their prouidence ouer mankind, haue all generally offered visible sacrifice vnto some God, true or false, as I haue proued in the former chapters; what reasonable man can doubt, that God of his infinite goodnes, & mercies towards mankind, hath giuen vnto mankind, a naturall inclination, propension, and instinct, to offer visible sacrifice vnto him, therby to acknowledge him for his God, and expresse the inward sacrifice of his hart vnto him; and that the defect of offering visible sacrifice, in those who vse it not, is the corruption of nature.

Corruption
of nature,
the cause
why all offer
not sacrifice.

The impossi-
bility of all
me to agree,
to offer visi-
ble sacrifice,
had not the
lawe of na-
ture dicta-
ted it vnto
them.

7. Fourthly, we haue proued in our former chapters, that people of all nations (*Epicures* and *Atheists* only excepted, who denied God, or Gods, and his or their prouidence ouer mankind) offered visible sacrifice, vnto some true, or supposed God. And the people of all nations, who were vpon the earth, could neuer meete together, to make an accord, or agreement, to offer visible sacrifice, no nor yet the heads, or kings of all na-

of all nations, could meete together, to make this general accord, that they would all offer visible sacrifice; or if they should haue all mett together, yet speaking diuerse languages, and being of diuerse dispositions, and humors, they would neuer haue all agreed. But suppose, that they should haue all concurred together in one assemble, and agreed to offer visible sacrifice: yet their diuerse dispositions, natures, interests, reasons of state &c. would not haue permitted them, to haue continued, for so manie thousand yeares; in this their agreement of offering visible sacrifice, without alteration, or change, if the dictamen of their consciences; law and light of nature, written in euery mans hart, had not perswaded or compelled them vnto it; as we see by experience in the contract, or agreements, which are made, but amongst some few nations, in other matters, from which they change, and fall from in few yeares.

8. This which hath ben sayd, is sufficient to conuince any indifferent reader, that the offering of exterior visible sacrifice vnto God, is due vnto him by the instinct, and law of nature. For ^{The consent of nations, is from the law of nature.} (as *Cicero* a heathen man, in the first booke of his *Tusculan* questions, well obserueth) *In euery thing, the consent of nations, is to be esteemed the law of nature.* And againe in the same booke: *The consent of nations, is the voice of nature.* Wheruppon *S. Augustin* (in his 49. Epistle and 5. question) sayth:

The Pagans Those who are skilfull in the holy Scriptures of both
not to be bla- Testaments, do not blame the Pagans, or heathen peo-
med for of- ple, for that they build temples, ordeine Priests, and
fering sacri- offer sacrifice (because these things are taught them
fice.

by the light, and law of nature) but for that, they
doe exhibite those things vnto Idols, and deusts. Thus
S. Augustine. With whom agreeth S. Thomas 2. 2.

Sacrifice by quast. 85. ar. 1. saying: The offering of sacrifice, is by
the law of nature (for saith he) it proceedeth from na-
ture. tural reason that man should vse some sensible things
and offer them to God in signe, or token of due subiec-
tion, and honor: as they vse to doe, who offer some thing,
vnto their temporal lords, in acknowledgment, or ma-
nifestation of submission vnto their dominion; and
this is that we call sacrifice. So S. Thomas.

The diuision 9. And from this instinct of nature, proceeding
of tongues, from reason, which we call the law of nature,
made no di- written in the harts of all men, it came to passe,
uision of sa- that after the building of the tower of Babel, and
crifice. after that God had so confounded the tongues of
all men, that they could not one vnderstand ano-
ther to consult together, what kinde of religion
they should follow, or after what manner, or way,
they should honor God, or Gods; they all agreed,
that God, or Gods, true or false, were to be ho-
nored, and adored, with externall visible sacrifi-
ce; as appeareth by the scriptures, and testimo-
nies of all antient times: yet were they diuided,
and scattered ouer the earth, into 55. or, as others
write, into 72. distinct nations, and tongues; so
that

that it had been impossible, for them all to agree in generall, in the offering of sacrifice, vnto their true, or supposed Gods, had not the light of nature, dictamen of their consciences, and wisdom given from above vnto all mankind in their creation, directed them.

10. And this dictamen, and light of nature, to offer sacrifice vnto their true, or supposed God, ^{Temples} without sacrifice, ^{without sa-} or Gods, was so inserted in the hearts of all men, ^{crifice, a-} that *Plutark* a heathen man, taught by the light of ^{theistical.} nature, in his booke intituled, that there is no pleasant life according to *Epicurus*, saith: *A temple without a sacred feast, or sacrifice, is atheistical, impious, and irreligious.* So constantly were Sacrifices, beleueed to be due vnto God, and sacred feasts, or communions to be made of things offered in sacrifice, that euen heathen men, who beleueed that there was a God, or Gods, and his or their Prouidence ouer mankind, guided only by the law of nature, or the dictamen of euerie mans conscience, esteemed those to be Atheists, impious, and irreligious, who had temples, and yet had no sacrifice, nor communicated of things offered in sacrifice. And *Plutark* in the same place, adding a reason, why those who communicated together in their temples, and not of things offered in sacrifice, were Atheists, and impious wicked people, saith: *For he that should make a sacred feast (or communion) without offering of sacrifice, standeth by the Priest, as he would stand by a cooke,*

or butcher gaping after meate, and that's all; whereby they contemne the sacred honor, or worshipping which is due vnto God by the law of nature, and profane the holie societie, which should be betweene men and God, and of men amongst themselves, and therefore are instlie esteemed Atheists, & irreligious. And this is sufficient to shew vnto any in differēt reader, that the offering of visible sacrifice, is due vnto God, by the law, and light of nature, or the dictamen of all mens consciences, in whom the light, or lawe of nature is not extinct; or that without infringing the law of nature, the offering of visible sacrifice vnto God, cannot be taken away, or neglected.

C H A P. VII.

How visible Sacrifice, was offered vnto God, in the beginning of his Church vpon Earth, & shalbe vntill the end.

I. **T**HIS being the end, why visible *Sacrifices* were ordeyned by God, that men might by them, visibly acknowledg him for their Lord God, honor him, with the honor of *Latria*, or diuine vvorship due only vnto him, maintaine a memory of the passion of our Saviour to come, or past, and preserue peace vvith him,

him, and amongst themselves; God of his goodnes in the beginning of his Church vpon earth, in the Law of Nature, established the offering of visible Sacrifice in man, not only by the law, and light of Nature, but also by reuelation, and inspiration immediatly bestowed vpon Adam from himselfe, as witnesseth *S. Athanasius* in his sermon vpon these wordes; *All things are given me by my father, saying: Neither was Abel ignorant, that he ought to offer of his first begotten, for he learned it of Adam, who had it from God.* For as the Scriptures saie; *Wisdom 10. 2. God brought Adam out of his sinne, and gaue him power to containe all things.* Amongst which this was one, that he and his sonnes, and posteritie, ought to offer visible Sacrifice to God in signe of homage, and subiection vnto him, and vnion of hearts with him their Creator. Wherevpon *S. Chrysostome* in his 18. homily vpon *Genesis* saith, that both *Cain* and *Abel*, were moued to offer Sacrifice; *By the dictamen of their consciences, and by wisdom given from aboue.*

2. By this which hath been said, it appeareth, that the offering of visible Sacrifice vnto God, was not only practised in the beginning of the world by *Adam*, *Cain*, and *Abel*; but also that it was an article of faith, reuealed vnto man by God, in the Law of Nature, euen from the beginning of the Church of God vpon earth, after the fall of *Adam*. Wherevpon *S. Paule* saith; *By faith Abel offered a greater sacrifice to God, then Cain:* Heb.

Heb. 11. 4. Where *S. Paule* signifieth vnto vs, that *Abel* beleeuing that visible Sacrifice, as a sacred signe of the inuisible Sacrifice of his heart, was gratefull to God, offered a visible Sacrifice, according to this his faith, of the best thinges he had, and therefore was respected by God. And *Cain* wanting faith, and belief in this point, offered according to the defect of his faith, of his worst fruites; and therefore, God respected not his giftes *Gen. 4.* for *without faith* (as *S. Paule* saith) *it is impossible to please God. Heb. 11. 6.*

Adam, and his Sonnes, 3. Now seeing that *Adam* and his sonnes, who were the first founders of the Church of God vpon earth, vsed externall visible Sacrifice, and externall visible Sacrifice is a thing, only, chiefly, and aboue all thinges, due vnto God, as a Sacrament, representing the inward, and inuisible Sacrifice of the heart, and a matter of faith in the Law of Nature: most certaine it is, that externall visible Sacrifice, shall not be taken out of the Church of God, vntill the end of the world, seeing that as *S. Paule* witnesseth; *Faith* is alwaies one

One faith in all times and ages immutable.

and the same, saying: *One Lord, one Faith, Ephes. 4.* 5. and not changeable, or mutable, but one, and the same spirit of faith, *2. Cor. 4. 13.* Wherevpon *S. Augustine* in his 89. Epistle to *Hillarimus*, and 3. Question saith: *Faith is not variable but one.* And the true Faith shall neuer faile, vntill the end of the world; as the Scriptures affirme *Mat. 13. 39. Ephes. 4. 13.* and the manie promises of God.

Where-

Wherefore, seeing that visible *Sacrifice* was vsed in the beginning, and first foundation of the Church of God, vpon earth, as a matter of faith, and as a thing due only to God; most certaine it is, that visible *Sacrifice* shalbe practised vntill the end of the world, that we all meete (as *S. Paule* saith) in the vnitie of faith, and knowledge of the Sonne of God. *Ephes. 4. 13.* which God himselve further witnesseth, saying: *I the Lord, this is my name, and I will not give my glorie vnto an other. Isa. 42. 8.*

4. Secondly CHRIST IESVS delivered himself to death (as *S. Paul* witnesseth) that he might present vnto himself a glorious Church; *Ephes. 5. 26.* Christ planned a glorious Church which could not be where the honor, and worship, which is only, chiefly, and aboue all things due vnto God, is taken away; such as is externall visible Sacrifice; as I haue prooued in the precedent Chapters. And whereas some obiekt and say that *S. Paul* saith: *Christ offered himself once, and one hoast &c.* we grant that Christ offered himself but once bloodily, which was vpon the Crosse, and but one substantial hoast: because the same substantial body, which was offered vpon the Crosse, is now daily offered, or giuen to God for vs, as a sacred signe, of the inuisible *Sacrifice* of our harts, according to his commaundement, saying: *Do this,* the same which he then did, when he took bread, and made it his Body and gaue it to God for vs: as I shall shew more at larg hereafter.

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5. Thirdly

*Sacrifice the
meanes of
peace.*

5. Thirdly the offering of externall visible *Sacrifice*, is one of the chiefeſt meanes, whereby men preſerue vnitie, peace, and ſociety with God, and amongst themſelves, as I haue proued in the 2. Chapter, and therefore this could not be taken away by our Sauour, the end of whoſe coming, into the world, was chiefly to plaſt peace, and preach, as *S. Paul* ſaith: *Peace to them that were farr off, and peace to them that were nigh: Ephe. 2. 17.* And God is not the God of diſſention, but of peace: *1. Cor. 14. 33.*

*Sacrifice in-
ſtituted by
the Law of
Nature.*

6. Fourthly, *Adam* and his ſonnes liued in the law of nature and inſtituted externall visible *Sacrifice* in the Church of God vpon earth, according to the Law of Nature (no other law being then publiſhed, or known, as all diuines generally hold) and the law of nature being inſerted, and ingrafted by God, as *S. Paul* ſaith: *Rom. 2. 15.* in the harts of all men, for them to follow, as a rule of Juſtice, and an inſtinct of nature, proceeding from reaſon, as an euerlaſting couenant, between

*The Law of
Nature im-
mutable.*

God and Man: *Iſa. 24. 5.* Certayn it is, that our Sauour, could not take away externall visible *Sacrifice*, from amongst men, and moue them to violate the Law of Nature, or change it, in the harts of all men: ſeeing that as *S. Paul* ſaith: *He continueth faithfull and cannot deny himſelf: 2. Tim. 2. 13.* to change his diuine decrees, and alter the Law of Nature in all men, or change the naturall diuine inſtinct, which he hath engrafted in all men

men to follow, euen from the first beginning, of his Church vpon earth; which *Lactantius* in his 6. Book, and 8. Chapter of diuine *Institutions* obserueth out of the 3. book of *Ciceros* common-wealth saying: *Cicero* almost with a diuine voice, hath in these words described the Law of Nature, saying: The Law of Nature, is right reason agreeable Description to nature. spread amongst all men, constant, and enu- of the Law lasting: To this Law it is not lawfull to add any thing, of Nature. or to take away. Thus *Lactantius* and *Cicero* of the Law of Nature. Wherefore seeing that visible Sacrifice was instituted by the Law of Nature, most certayn it is, that our Saniour, came not to take it away; but to institute it in better termes: with he did what taking bread he gave thanks, and brake, and gave to the Apostles, saying: This is my Body which is giuen for you (to God) as this for a commemoration of mee. In like manner the Chalice also, after he had supped, saying: This is the Chalice, the New Testament in my Bloud, which is shed for you (to God) This do ye as often as you shall drink, for a commemoration of mee. Wherefore, we may iustly complayn of these, who persecute the offering of visible Sacrifice vnto God, in the words with the Prophet *Isaie* vsed, when he complayned of the Iewes, for violating the Law of Nature, saying: The earth is infected with the inhabitants thereof, because they have transgressed the Lawes, changed rights, disputed the euertlasting covenant: *Isa. 24. 5.*

7. Fifthly, the Prophet *Daniel*, promisetht that

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externall visible Sacrifice shall be offered vnto God, in the Church of God, vntill the end of the world saying: *And in the half of the week, shall the host and the Sacrifice fail, and there shalbe in the Temple, the abomination of desolation, euen to the consummation: Daniel 9. 27. Agayn. The continuall Sacrifice shalbe taken away, and the abomination of desolation shalbe set vp: Dan. 12. 11.* And our Sauour himself, setting down the tyme when this Prophecy of *Daniel*, shall be fulfilled, and when there shalbe no more hosts, nor Sacrifices offered to God, in his Church vpon earth, saith: *And when you shall see, the abomination of desolation, which was spoken of by Daniel, standing in the holy place, &c. immediately after the tribulation of those dayes, the Sunn shalbe darkned, and the Moone shal not giue light, and the Starres shall fall from heauen. Math. 24.* And so forth describeth the day of Iudgment; signifying, that externall visible Sacrifice, shalbe offered in the Church of God, vntill a litle before the consummation of the world.

8. Sixtly, God Almightye promised, saying: *I will send of them, which shall be saved, to the Gentils, into the Sea, into Africa, and Lidia into Italy, and Greece, to the Ilands farr of, to them that haue not Lewits shalbe heard of mee, and haue not scene my glory: And they all wayes in shall shew forth my glory to the Gentils; and they shall the Church bring all your Brethren, of all Nations, a guise to our Lord. And I will take of them to be Priests and Levites; saith our Lord: because as a new Heauen, and a new*

new earth, which I make to stand before mee; saith our Lord; so shall your seed stand; and your name: 1sa. 66. 19. Where we see; that God almightie promisetht to make Priests, and Leuits, (whose office is to offer, and assist at the offering of visible Sacrifice) of the gentils conuerted vnto Christianity, and that their seede shall not fail vntill the end of the world. Wherevpon S. Augustin in the 21. Chapter of his 20. Book of the Cittie of God alledging this place, saith: God compareth the conuerted Gentils, as it were by a similitude, vnto the Children of Israel, offering vnto him their hosts, or Sacrifice, with Psalmes in his house, or Temple, which the Church doth now euery where: and hath promised, that he would take of them Priests, and Leuits for himself; which now we see donne: for now Priests, are not by succession of flesh, and bloud, according to the order of Aion: but as it ought to be in the new Testament, where Christ is the chiefe Priest, according to the order of Melchisedech; thus S. August.

9. Seuently, God promised by the Prophet *Jeremy, saying: Behold the dayes shall come, saith our Lord, and I will raise up the good word; that I haue spoken to the house of Israel &c. This is the name they shall call him; the lord of our iust one &c. and of Priests and Leuits, there shall not faill, from before my face, a man to offer Holocausts, and to burne Sacrifice, and to kill viciimes all dayes. Ierem. 33. 14. Wherevpon Theodores in his interpretation of this place, saith: Wee see the euent of this Prophecy, for the new Testament,*

ment, being giuen, according to the diuine promise. The Priest-hood according to the order of Melchisedech is also giuen; which Misserians haue obliuied, do offer vnto God reasonable Sacrifice.

No communion without Sacrifice.

10. Eighthly, S. Paul commaundeth all Christians, saying: As often as you shall eat this Bread, and drink the Chalice, you shall shew the death of our Lord untill he come. 1. Cor. 11. 26. and our Lord dyed, offering vp himself to God, in an externall visible Sacrifice, as our aduersaries do graunt; whereby it is manifest, that exterior visible Sacrifice by the command of the Scriptures, shall last vntill the latter day.

Antichrist shall take away publick Sacrifice.

11. Ninthly, externall visible Sacrifice, being a thing only, and chiefly, aboue all things due vnto God, and giuen vnto God, by the consent of all Nations, thereby to acknowledge him for our lord God, and maintayn our vnion, and society with him, and amongst our selues. And Antichrist at his comming, as S. Paul saith: shall exalt himselfe aboue all that is called God, or that is worshipped; so that he shall sit in the Temple of God, shewing himselfe as if he were God. 2. Thes. 2. It necessarily followeth that Antechrist shall not only as our Sauiour foretold (in the 24. of Mathew and the Prophet Daniel in the 9. and 12. Chapters of his Prophecies) take away, the offering of externall visible Sacrifice vnto the true God: but also from all Idolls, that there shalbe no externall visible Sacrifice, publickly offered vnto anie Idoll, or diuell, but vnto

vnto him onlie; who will secretly worshipp the diuell *Mahuzim*; *Daniel. 11.* and so he shall publickly exalt himselfe, as the Scriptures saie aboue all that is called God, or that is publickly worshipped. Wherevpon *S. Irenem* in his first Booke against Heresies, and 25. Chapter saith; He shall put downe Idols, to perswade others, that he is God; and to magnifie himselfe, who wil be an Idol, that will haue in it, the diuers errors of all other Idolls.

12. Moreouer *S. Irenem*, speaking of the Crueltie of Antichrist, in putting downe the externall visible Sacrifice, in the Church of God, in his first Booke of Heresies, and 25. Chapter, saith: *In the time of the tirannie of Antichrist, the saines who offer pure Sacrifice vnto God, shalbe forced to flie awaie. And in the halfe of the weeke, shalbe taken awaie, the Sacrifice, and the Host; and the abomination of desolation, shall be vnto the consummation of time.* With whom also agreeth *Hippolitus* the Martyr (an ancient Father who liued about the yeare 220. after the natiuity of our Sauour) in his booke of the cōsummation of the world saying: *In the time of Antichrist, the Church shall mourne, with great sorrowe because there shall be in it neither oblations, nor offerings, nor incense, nor worshipp, gratefull vnto God but the sacred Churches, shalbe like Cottages, the precious Bodie and blood of Christ, shall not be extant in those daies; the Liturgie or Masse shalbe put downe, singing of Psalmes shall cease, and reading the Scripture shalbe taken awaie.*

In the time of Antichrist the faithfull vvho offer the Sacrifice, shalbe forced to fly.

The mourning of the Church after sacrifice is taken awaie by Antichrist.

And

Sacrifice to
cease in the
time of An-
tichrist.

13. And the like affirmeth S. Ephrem in his treatise of Antichrist, saing: Before the end of the world at the coming of Antichrist, the whole Church of Christ shall mourne with great sorrow for that the diuine oblation, and sanctification shalbe no more offered to God: then the holie misterie of Priesthood shall cease; after three times, and a halfe shall be fulfilled in the power, and worke of the wicked Antichrist, and all scandalls of the world being consumed, as our Saviour spoke by his owne proper mouth, then shall come the later daie. So S. Ephrem who liued about the yeare 370. after the natiuitie of our lord. And with these aforesaid Fathers agreeth S. Chrysostom in his 49. homily vpon S. Matthew saying: For three yeares and a halfe the Sacrifice of Christians shalbe taken away by Antichrist, the Christians fying from him into the deserts, there shalbe none to enter into the Churches, or to offer Sacrifice vnto God. S. Hierome in his commentaries vpon the 9. of Daniel is of the same minde saying: Hippolitus putteth the last weeke in the consummation of the world &c. Whereof it is said: God will confirme the covenant one weeke vnto manie, and in the other three yeares, vnder Antichrist, the host and Sacrifice shall cease. Thus those Fathers of the extirpation of visible Sacrifice, out of the Church of God by Antichrist.

14. Now seeing that Antichrist at his coming (as both Scriptures and Fathers doe testifie) shall put downe external visible Sacrifice; in such sort, as that for a time, there shalbe no externall visible

sible *Sacrifice*, publickly offered to God vpon
 earth, and that *Antichrist*, is not to come, vntill *Antichrist is*
 the end of the world, as witnesseth our Sauour *to raigne*
 in the 24. of *S. Matthew*; and *Dan. 7.* and to raigne *three yeares*
 but three yeares and a halfe before the consum- *and a halfe.*
 mation of the world, as affirmeth the aforesaid
Hippolitus, in his said booke of the consummation
 of the world; *S. Ireneus* in his 5. booke, against
 Heresies towards the end; *S. Hierome* vpon the
 7. Chapter of *Daniel*: *S. Cyril* in his 25. *Catechesis*:
 and *S. Augustin* in the 23. Chapter of his tenth
 booke, of the Cittie of God, and others: it is ma- *visible sacri-*
 nifest, that externall visible *Sacrifice*, shalbe offe- *fice taken*
 to God, in the Church of God, vntill the end of *avvaie, the*
 the world; and it being wholly taken awaie, which *world shall*
 is onely, cheifely, and aboue all thinges due vnto *end.*
 God, then shall come the consummation of the
 world by fire, wich shall burne, and destroy all
 these things, which are vpon earth. Man ceasing
 to honor God, with that honor, which is due only
 vnto him, as he is God, and Creator of all thinges,
 God will destroy man, out of the face earth, and
 all things els, which vpon earth, he created for
 man. So those who denie, and persecute the offe- *Those vvho*
 ring vp of externall visible *Sacrifice* vnto God, doe *denie Sacri-*
 but hasten the destruction of the world, and the *fice, hasten*
 euerlasting damnation of their owne soules, and *their ovvne*
 bodies, to the verifying of the saying of the Pro- *torments.*
 phet: *The sinner is taken in the works of his owne*
hands: Psal. 9. 17. he is fallen into the pit, which he
made.

made. *Pfal. 7. 16.* and so doth but, as saith the Apostle; *beare a himselfe wrath, in the daie of wrath: Rom. 2. 5.* which our Saviour himself also further signifieth saying: *The bread which I will give is my flesh, for the life of the world. Ioh. 6. 51.* As when the life of a man is quite taken from his bodie, the bodie dieth, and by degrees, returneth vnto that which it was in his first creation, which is slime, dust, and ashes; so when the exterior visible Sacrifice, and Sacrament, shall be quite taken awaie, for which God spareth the world; then the world shalbe destroyed by fier, and shall returne to be as it was: *In the beginning, when God created heauen and earth, and the earth was void, and vacant, a darknes was upon the face of the earth; Gen. 1. 1.* And shall so remaine, vntill God create a new heauen, and a new earth, which shall stand for euer. *Isa. 65. 17. Isa. 66. 22.*

C H A P. VIII.

The reasons why our Saviour would not take away, visible Sacrifice out of the Church but establish it in better termes.

Antichrist
shall take
away Sa-
crifice.

First, for that it shall be the worke of *Antichrist*, to put downe the daily Sacrifice as I haue prooued in the last Chapter, and there fore to make *Christ*, to put down all speciall eternall

ternall Sacrifice, were to make him *Antichrist*.

Secondly all other outward acts, obseruances, and worships, may be vsed, and giuen vnto men; only visible Sacrifice is due vnto God, as he is God, and Creator of all things, as I haue prooued, in the former Chapters. Wherefore, if our Sa-
Sacrifice ta-
 uiour should haue taken away, the offering of vi-
ken away,
 sible Sacrifice vnto God, he had taken away Reli-
Religion is
 gion; for Religion is a vertue, by which men do giue
destroyed.
 due worship, and honor vnto God, as witnesseth
S. Thomas in his *Secunda Secunda* quæst. 81. art. 1.
 Wherevpon *S. Cyprian*, in his booke of our Lords
 Supper, saith: Religion is destroyed; when there
 remaineth no more Sacrifice to bee offered: for as *S. Au-*
gustin saith, in the 21. chapter of his 20. book,
 against *Faustus*: The offering of Sacrifice, doth belong
Sacrifice is
 vnto the worship of *Latria*, which is a seruice properly diuine honor
or only due
 due vnto diuinitie. Again, in the same book, and
 chapter, he saith: Sacrifice is diuine honor. Where-
 fore, if our Sauiour had taken away, the offering
 of visible Sacrifice; he had taken away the diuine
 honor which properly belongeth vnto God, and
 had destroyed Religion.

2. Thirdly, if our Sauiour had taken away vi-
 sible Sacrifice, out of his Church; he had taken
 away Priest-hood: for by the law of nature, na-
Sacrifices ta-
 tions, and written law, and law of grace, Priest-
ken away
 were ordeyned to this end, that they might offer
Priest-hood
 externall visible Sacrifice vnto God as we see by
is destroyed.
 experience, in all tymes, and in all nations, for

at all tymes, and in all nations, those who beleeued, that there was a God, and his prouidence ouer mankind, knew by the dictamen of right reason, and nature, that they were to honor, and worship God, with visible *Sacrifice*, as a thing only, and aboue all things belonging vnto him, as their God, and Creator, as I haue shewed in the 6. Chapter; and also knew by the same light of nature, that euery one was not fitt to execute that office, or could tell how to do it: wherefore they chose some, who publickly should for the whole assemblie, or company, performe that act. Wherevpon *S. Paul* saith: *Euery high Priest is taken from amongst men, that he may offer gifts and Sacrifices. Heb. 5. 1.* Agayn, for euery high Priest is appointed to offer gifts, and hosts; wherefore it is necessary, that he haue something that he may offer. *Heb. 8. 3.* Whereby we see, that if our Sauour, had taken away the offering of externall *Sacrifice* vnto God, hee had also taken away Priesthood: which *S. Ephrem* in his treatise of *Antichrist* further witnesseth, saying in the tyme of *Antichrist*, for that the deuine oblation, and sanctification shalbe no more offered to God, then the holy mystery of Priesthood shall cease.

Priesthood

being taken
away the
law is destroyed.

3. Fourthly, the Priesthood being taken away, the law also is translated, and taken away, as witnesseth *S. Paul*, saying: *The Priesthood being translated, it is necessary that a translation of the law be made; Heb. 7. 12.* Wherefore, if our Sauour, had not instituted a visible *Sacrifice* in his Church, he had

had not bin a lawgiuer, as the Scriptures call him: *James 4. 12.* but a law destroyer. And from hence it is, that *S. Irenæus*, in the 15. Chapter of his 5. book against Heresies, saith: *That Anti-christ shall be without a law, as an Apostata; because he shall take away all publick visible Sacrifice, and Priesthood, on which the law dependeth, foras-much as the Scripture saith: The Lipps of the Priest, shall keepe knowledge, and the law they shall require of his mouth: Math. 2. 7. He that shall be proud refusing to obey the commandments of the Priest, that man shall die. Dent. 17. 12.* Wherevpon the Prophet *Osée*, when he would expresse the wickednes of the Children of *Israel*, in whom there was no truth, nor mercy, nor knowledge of God; but cursing and lying, and man-slaughter, and theft, and adultery &c. saith: *Thy people are as those who gainsay the Priest. Osée 4. 4.* Whereby it is manifest, that if our Sauour had taken away externall visible Sacrifice, he had taken away the Law.

4. And for this cause, least that the Church of God, should at any tyme, be without a religion, or law, our Sauour presently after he had finished, the Sacrifice of the Paschal lamb, took bread and gaue thanks, and brak, and gaue to his Apostles, saying: *This is my Body which is giuen for you (to God) Luc. 22. 19.* And instituted the Sacrifice of the new law, and said to the Apostles and their successors. *Do this (that is giue my body to God for you) in commemoration of mee,* least that his

Church should be at any tyme, without a speciall visible exteriour *Sacrifice*, Religion, and Law.

VVhen Sacrifice is taken away, the chief visible honor due vnto God is taken away.

5. If our Sauour, in the new law, had not instituted a proper visible *Sacrifice*, wherewith God might be worshipped by men in the time of the new law, as he was in the old, but had wholly taken externall visible *Sacrifice* out of his Church, he had left no externall visible act of Religion, whereby men might haue adored God, as God, and had depriued his eternall Father, of the greatest externall visible worship, and honor which he had vpon earth; that is to say, the worship of *Latria*, by offering externall visible *Sacrifice* vnto him; which is absurd, seeing our Sauour, came to add honor vnto his eternall Father, and not to diminish it *Ioh. 8. 49.*

6. Sixtly, the law of nature, and nations, and written law as I haue proued in the former chapters, teach vs, to offer externall visible *Sacrifice* vnto God, thereby to acknowledge his soveraigntie, and supream power ouer vs; and our Sauour came not to breake the lawe, but to fulfill it. *Matth. 5. 18.*

7. In the communion of the old law, there was a *Sacrifice*, to represent the *Sacrifice* of our Sauour vpon the Crosse to come as witnesse the Scriptures, *Exod. 12. 6.* and Fathers, as *S. Chrysostome* in his 64. homily to the people of Antioch, *S. Augustine* in the 18. Chapter of his first booke against the aduersaries of the law and the Prophets;

phets; therefore, there must be also a *Sacrifice*, in the communion of the new law, to represent the Sacrifice of our lord vpon the Crosse past: seeing (as I haue said before) our Sauour came not to breake the law, but to fulfill it. And as the Children of God, who liued before the Passion of Christ, stood in need of a *Sacrifice* in their communion, to represent the Sacrifice of Christ vpon the Crosse to come, and to apply the merits of the said Sacrifice vnto them: So the Children of the Church of God, who liue after the Passion of Christ, stand in need of a Sacrifice in their communion, to represent the Sacrifice of our Sauour vpon the Crosse past, to apply his merits vnto them, *who was slaine* (as *S. Iohn* saith) *from the beginning of the world.* *Apoc. 13. 8.* And as many as were saued, in the law of nature, or vvritten law, or shalbe saued in the law of Grace, all were, and shalbe saued, by the merits of the passion of our Sauour, and his Sacrifice vpon the Crosse. And therefore, if in the law of nature, and vvritten law, they had need of externall visible Sacrifice, to apply the Passion of our Sauour vnto them; so likewise, haue vve in the new law, seeing that the old law vvas a figure of the new, *1. Cor. 10. 6.* Wherevpon *S. Augustine* in the 18. chapter of his 20. booke against *Faustus* saith: *At this present, Christians do celebrate the memorie of the sacrifice of Christ passed (vpon the Crosse) by the most holie oblation of the body and blood of Christ.*

*Sacrifice as
necessarie in
the new
lawe, as in
the old.*

8. The chiefeſt act, whereby our Sauiour redeemed vs, vvas his offering, or giuing himſelfe to God for our Redemption, according to his word, ſaying: *I yeild my life for my ſheepe, Ioh. 10. 15.* Againſt: *Chriſt gaue himſelfe for vs, that he might redeeme vs. Tit. 2. 14.* Wherefore, if our Sauiour, had taken away all externall viſible Sacrifice, out of his Church; he had left in deeds or actions no expreſſe commemoration of his Paſſion.

Sacrifice taken away, the commemoration of our Sauiours paſſion is alſo taken away.

9. God Almighty, threatneth it as a great plague to the people of *Iſrael*, to take away from amongſt them, for their ſinnes, *Sacrifices* and *Altars*, ſaying: *Manie daies ſhall the kingdome of Iſrael, ſit without King, and without Prince and without Sacrifice, and without Altar, &c. And after this, the children of Iſrael, ſhall returne, and ſhall ſeek the Lord their God, and his goodnes in the laſt dayes: Oſee. 34.* Where we ſee, that God himſelf, accompted it a great plague, for the Children of *Iſrael* to be without Sacrifice, and Altar, as they are, and ſhalbe, vntill a litle before the laſt dayes, according to this prophecy; and at the laſt dayes, they ſhall ſeek the Lord their God, and his goodnes, and become Chriſtians, and haue Sacrifice, and Altars. Wherefore, if our Sauiour, ſhould haue planted his new law, and Teſtament, without any externall viſible Sacrifice, or Altar, the new law had bin a law, and Teſtament of greater anger, vvrath, and puniſhment, then vvas the old law,

law, and not a law of greater grace, and fauor, which is repugnant to the promises, saying: *Christ came to preach the acceptable yeare of our Lord: Psal. 71. 1. Luc. 4. 19.* Insomuch as *S. Paul* speaking of this tyme of grace, saith: *Behold now is the time acceptable, behold now is the day of saluation. 2. Cor. 6. 2. &c.*

10. As I said in the 2. Chapter, two things haue alwayes been, highly esteemed amongst men, the honor of their God, and their vnitie, peace, and society with him, and amongst themselves, and these two haue been chiefly mainteyned amongst men of all nations, by offering visible Sacrifice vnto God, and after by eating or communicating of the said Sacrifice amongst themselves, as I haue prooued in the 2. chapter; By Sacrifice and our Saujour came not to take away peace, peace and vnitie, and societie of men with God, or amongst themselves, but to plant it, saying: *Not for the* ^{vnitie is preserved.}

Apostles only do I pray, but for them also, that by their word, shall beleue in mee, that they all may be one, as thou (Father) in mee, and I in thee, that they also in vs, may be one, that the world may know, that thou hast sent mee: Ioh. 17. 20.

11. God Almighty promised, by the Prophet *Jeremie*, that visible Sacrifice should neuer be taken away, saying: *Of Priests, and Lewites there shall not fail from before my face a man to offer Holocausts, and to burn Sacrifice and kill viſtims all dayes: Ier. 33. 18.* According to which promises, *S. Paul*

commandeth the Christians, to offer *Sacrifice* saying: *you shall shew the death of our Lord vntill he come*: 1. Cor. 11. 26. who dyed, offering vp himself in a visible Sacrifice, as our aduerſaries will confesse.

12. If our Sauiour, had taken away the offering of visible Sacrifice to God, and had instituted a communion, by taking, an eating, a peace of bread, and apprehending Christ in heauen by faith, he had made no difference, betweene the eating of common meat, and the communion; for euery one who eateth or drinketh piously like a Christian, and not like a beast, apprehendeth God or CHRIST IESVS our Lord in heauen, by the hand of faith, as author, and giuer of that meat, as often as they eat, or drink.

*Without Sa-
crifice there
is no diffe-
rence be-
ryveen the
communion
and eating
of common
meat.*

13. The offering of visible Sacrifice, in generall vnto God, vvas a matter of faith, planted in the Church of God vpon earth, euen from the first foundatiō of the Church of God vpon earth, after the fall of *Adam*, as I haue prooued in the last Chapter; and faith is one, and vchangeable, as also there I haue prooued. Whereby it is sufficiently manifest, vnto any indifferent Reader, that our Sauiour at his comming, did not, nor would take away, out of his Church which he founded vpon earth, externall visible Sacrifice: but took away only the ceremoniall law, and planted externall visible *Sacrifice*, in more worthy gifts, as *made suertie of a better Testament*. Heb. 7. 22.

*Our Sauiour
changed not
the faith,
but ceremo-
nies of the
old Layv.*

14. And to conclude, all the known world (as I haue prooued in the 2. and 3. chapters) at the tyme of our Sauour, offered visible *Sacrifice* vnto some God true, or false, thereby to adore him with the honor of *Latria*, or honor due only vnto God, and signifie the *Sacrifice* of their harts vnto him, and vnion with him. Wherefore if our Sauour, had quite taken away the offering of visible *Sacrifice* to any God: some Iew, or gentill would haue accused him, or the Apostles, of it; which vve neuer read that they did; yet the Iewes so highly esteemed visible *Sacrifice*, as they accounted it a punishment, or curse, to be without it, as appeareth, *Dan.* 9. 27. the 11. 31. and the 12. 11. *Osée.* 3. 4. *Ioel.* 1. 9. and the Gentils esteemed it a sinne worthy of death, to abuse it; as vvitnesseth *Plato* in his 10. Dialogue, and a signe of atheisme and impietie to neglect it; as testifiyeth *Plutark* in his booke intituled, *That there is no pleasant life according to Epicurus*, who inly for feare doctrine and words denied the offering of visible *Sacrifice*, but not in practise, for feare of the common people; and not to displease the *Athenians*: as witnesseth *Cicero* in his bookes of the ends of good and euill, of *Tusculans quest.* and of the nature of the God; and *Plutark* in his book against *Coletes* an Epicure. Wherefore, seeing that it was a thing impossible, and altogether incredible, that our Lord and Sauour IESVS CHRIST, should quite take away the offering of externall

Our Sauour
neuer accu-
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visible *Sacrifice* to God: for the good of those, who are deceaued, to the violating of Religion, contempt of God, and damnation of their poore soules; it wilbe worth our labour, yet more exactly to handle this matter, and seeke out how, and what visible *Sacrifice*, our Saniour appointed for his followers to vse in his Church vpon earth, which by Gods grace, I will do in the ensuing chapters.

CHAP. IX.

Our Saviour was to be a chiefe Priest of the order of Melchisedech, and to offer vnbloody Sacrifice in his body, and blood, vnder the formes of bread, and wine vntill the end of the world.

1. **T**He Prophet *David* speaking of the Priesthood of our Saviour, in the 109. *Psal.* and 4. *Ver.* according vnto our account foreuer count, and 110. according to the account of Protestants, and Puritans, saith: *Our Lord hath sworn, and it shall not repent him: thou art a Priest foreuer according to the Order of Melchisedech.* This to be spoken of our Saniour, *S. Paul* witnesseth; *Heb. 5.6. 10. Heb. 6.20.* So here we haue, that

Christ's Priesthood foreuer count, and 110. according to the account of Protestants, and Puritans, saith: Our Lord hath sworn, and it shall not repent him: thou art a Priest foreuer according to the Order of Melchisedech. This to be spoken of our Saniour, S. Paul witnesseth; Heb. 5.6. 10. Heb. 6.20. So here we haue, that

our

our Sauour vvas to be a Priest, not for once, or for a litle while as vpon the Crosse, but as long as the world shall last, vntill *Eternitie* come; or as the Apostle saith vntill Christ shall come to Iudgment, *1. Cor. 11.26.* For these words *foreuer, everlasting*, are many tymes taken for as long as the world shall last, or for a long time, as *Leuit. 25. 46. Exod. 15. 18. Exod. 21. 6. Exo. 31. 16. Leuit. 23. 31. Eze. 26. 21.* And *S. Hierome* in his commentaries vpon the 26. of *Ezechiel*, and 21. *Ver.* and vpon the first to the *Gal:* and 4. *Ver.* affirmeth, that the hebrew word *Leolam*, vvhich is here translated (*foreuer*) doth not signify, the eternity of the other life, but the whole tyme of this life, or as long as the world shall endure, &c.

2. The end, and vse of *Priesthood* and offering The vse of Priesthood and sacrifice. vp of *Sacrifice*, is as *S. Paul*, saith: *Heb. 5. 1.* to ob-
tayne remission of sinnes: but after the day of Iudgment, and end of this world, there wilbe no more any remission of sinnes: wherefore, it were in vayne to say, that Christ were a Priest foreuer, in the other world of eternitie, according to the order of *Melchisedech*: seeing that in the eternitie of the other life, there is no remission of sinnes, or vse of *Priesthood*, or *Sacrifice* according to the order of *Melchisedech*; which *S. Paul* further signifyeth, saying: *Where there is no remission of sinnes* (as in the eternitie of the other life) *now there is not an oblation for sinnes.* *Heb. 10. 18.* Agayne, *S. Paul* sayith: *Every high Priest, is appointed, that he may*

offer gifts, and hosts, wherefore it is necessary, that he also haue something, that he may offer. Heb. 8. 3. But it were absurd to say, that Christ in heaven offered *Sacrifice*, hosts, or gifts, according to the order of *Melchisedech*, seeing that in heaven, earthly Sacraments, and *Sacrifices*, which are represented vnder outward corruptible materiall signes, do cease, by reason of the imperfection, for in heaven is no imperfection, 1. Cor. 13. 10.

Christ as
Priest of the
order of Mel-
chisedech,
and not of
Aaron.

Christ's
Priesthood
to be per-
formed on
earth.

3. And S. Paul, speaking of the Priesthood of our Sauour, according to the order of *Melchisedech*, saith: If then consummation was by the *Leuiticall Priesthood*, what necessitie was there yet of an other Priest, to rise according to the order of *Melchisedech*, and not to be called according to the order of *Aaron*, for the Priesthood being translated, it is necessary, that a translation of the law, also be made, for Christ of whom these things be said, is of another tribe, of the which none attended on the Altar. Heb. 7. 11. Where we see that our Sauours Priesthood according to the order of *Melchisedech* was to be performed vpon earth, as the Priesthood according to the order of *Aaron* was performed vpon earth, and the law was translated vpon earth, and the tribes, and Altars were vpon earth.

This Prophe-
cie not vn-
derstood of
the Sacrifice
vpon the
Crosse.

4. Neither can this prophecy be vnderstood of our Sauours *Sacrifice* vpon the Crosse, for that was but once offered; Heb. 10. 10. and if the Scriptures, here should speake of the *Sacrifice* of the Crosse, it should say, thou art a Priest for once, and not

not say, *thou art a Priest foreuer*. Secondly *S. Paul*, saith: *Other Priests by death were prohibited to continue, but Christ for that he continueth foreuer, hath an euerlasting Priesthood.* Heb. 7. 23. But as our Sauiour offered himself in Sacrifice vpon the Crosse, he was neither euerlasting, nor immortall, but mortall and dyed, and therefore, as he was offered vpon the Crosse, he was *by death prohibited to continue*, aswell as other Priests: wherefore it cannot be said, that Christ is a Priest foreuer, according to the order of *Melchisedech*, because he offered himself vpon the Crosse.

5. The Sacrifice of our Sauiour vpon the Crosse, was bloudy, and rather according to the order of *Aaron* then *Melchisedech*, of which order our Sauiour was not, as *S. Paul* witnesseth, saying: *Christ Our Sauiour was not called according to the order of Aaron.* Heb. 7. *was not a*

11. Wherefore, seeing that our Sauiour was to be a Priest to offer Sacrifice vnto God, vntill the end of the world, and that there neither is, nor hath been, any other Sacrifice offered in the Christian Church; but that which amongst Christians is called the Sacrifice of the body, and bloud of our Lord, as all the Christian Church, seruice, bookes, Histories, Chronicles, and testimonies of ancient tyme beare witnes; what Christian man can deny that our Sauiour, was to be a Priest foreuer to offer this Sacrifice of his body and bloud, by himself, his Apostles and their Successors, vntill the end of the world, and that this oath of God, is fulfil-

Priest of the order of Aaron.

No Sacrifice amongst Christians but that of the body and bloud of our Lord.

fulfilled, in offering, or giuing to God, his body, and bloud, vnder the species of bread, and wine, according to his commaund, at his last supper, when taking bread, he gaue thanks, and brake, and gaue to the Apostles, saying: *This is my body which is giuen for you.* (to God) And in like manner the Challice after he had supped, saying: *This is the Challice of the new Testament in my blood, which is shed for you* (to God) *Luc. 22. Do this* (the same which he then did) *for a commemoration of mee*: especially considering, that these his words are so plaine, and manifest; and no where els, we finde, that our Sauiour either offered vnbloudy *Sacrifice* according to the order of *Melchisedech*, or commaunded any of his followers to offer vnbloudy *Sacrifice*, but at his last supper: and the Christian world, now for 1600. yeares, hath generally beleueed, that at his last supper, our lord offered vnbloudy *Sacrifice*, and gaue his bodie and bloud to God for vs after an vnbloudy manner, as in part I haue proued in the 2. Chapter, and shall proue more at large heereafter.

6. Neither doth this hinder, the fulfilling of this oath of God in our Sauiour, for that he is not visibly now vpon earth, to execute *Priesthood* according to the order of *Melchisedech*: for when a thing is donn by commandement of another, who hath lawfull power, and authority to command, and vertue to execute what is commanded: he who commandeth, is rather said to do the

He who commandeth a thing to be donn, is said rather to do it then his officer.

the thing commanded, then his officers, or ministers, who do it by his authority power, and command. So our Sauour commanding the Apostles, and their Successors, to giue his body to God for vs, and shed his blood to God for vs, and they doing it by his authority, power, and command; he may be rather said, to giue his body, and shed his blood to God for vs and offer *Sacrifice*, then Bishops, or Priests, who do it but as his officers, and by vertue of his power, authority, and command.

7. The Scriptures supposing *Melchisedechs* *Melchisedech's Priesthood*, and *Sacrifice* to bee well known, many *dechs Priesthood, supposed by the Scriptures to bee vvell known.* tymes say, that *Christ shalbe a Priest foreuer according to the order of Melchisedech*: yet of *Melchisedech's Priesthood and Sacrifice*, we haue in the Scriptures no more, but *Melchisedech brought forth bread and wine, for he was the Priest of the most high: or: And he was the Priest of the most high: Gen. 14. 18.* Whereby it is manifest, that hee brought forth bread, and wine to offer it vnto God in *Sacrifice*; seeing that no where els, there is made any mention of any thing, he could offer to God in *Sacrifice*, whereby his order might be known: neither can it be said, that he brought them forth only to feed *Abraham*, and his soldiours, who were filled with the victualls, and spoyles of 4. kings, and gaue the tythe thereof vnto *Melchisedech*, as appeareth in the same chapter; and then it had binn needles to add, that *he was a Priest of the*

most high, and how he blessed Abraham.

8. Secondly, the Ancient Iewes affirme, that
 The Ancient Iewes affir- Melchisedech offered Sacrifice in bread and wine;
 me that Mel. as Rabbi Samuel vpon the 14. Chapter of Gen-
 chisedech of. saying: He sett forth the acts of Priesthood, for he was
 fered Sacri- sacrificing bread, and wine to God. Rabbi Phinees vpon
 fice in bread the 28. of Numbres, saying: In the time of the Mes-
 and wine. sias, all Sacrifices shall cease, but the Sacrifice of bread,
 and wine shall not cease, as it is said: Gen. 14. For
 Melchisedech the King Messias, shalbe exempted from
 the cessation, of the Sacrifices of bread and wine, as it is
 said, in the 110. Psal. thou art a Priest foreuer, accord-
 ing to the order of Melchisedech. Rabbi Moyses Ha-
 darfan vpon the 14. of Gen. saying: Rabbi the sonne
 of Enachinam, said that this Melchisedech was Sem,
 the sonne of Noe: but what is the meaning of this; that
 he brought forth bread and wine? by this he shewed,
 that he taught the act of his Priesthood, which was to sa-
 crifice bread and wine. And this is it which is said in the
 Psal: Our Lord hath sworne, and it shall not repent
 him, thou art a Priest foreuer, according to the order
 of Melchisedech. And Philo Iudaeus in his book of
 Abraham toward the end, saith: that Melchisedech
 sacrificed in bread and wine for the victory of
 Abraham. And Galatinus in his 10. book of the se-
 crets of Catholick verities, and Genebrard in his
 Chronologie vpon Melchisedech, cite certayn Rab-
 bies, who translate these words of the 14. of Gen.
 and 18. Ver. thus; Melchisedech offred bread and
 wine: The Catholick Church translateth them,
 brought

brought forth bread wine (and assigning the cause, saith) for he was Priest of the most high: as if he should say, that this was his office, to offer bread and wine in Sacrifice to God. And *Theodorus Bibliander* a Protestant in his 2. booke of the *Trinity* and 89. leafe, confesseth, that it was a generall received opinion amongst the ancient Iewes, that at the comming of the blessed *Messias*, all legall Sacrifices were to cease; and that only the Sacrifice, they called *Theoda*, of thanksgiuing, praise, and confession, was to continue, which was to bee performed in bread and wine, as *Melchisedech* king of *Salem* and Priest of the most high God, in the tyme of *Abraham*, brought forth bread, and wine.

9. The ancient Fathers were of opinion, that *The Ancient Melchisedech* sacrificed in bread and wine, and that our Sauour was to fulfill the Type in *Melchisedech's* sacrifice, by offering vp his body, and bloud in Sacrifice to God, vnder the formes of bread and wine. As *S. Cyprian* in his 63. *Epist.* saying: Our Lord *Iesus*, offered a Sacrifice to God the Father, and offered the same that *Melchisedech* did that is bread and wine, that is his body, and bloud. *S. Ambrose* vpon the 109. *Psal.* saying: *Christ* by the misterie of bread and wine, is made a Priest foreuer, according to the order of *Melchisedech*. *S. Hierome* in his 17. *Epist.* to *Marcella*, chapter 2. saith: *Melchisedech* then in type of *Christ*, offered wine and bread, and dedicated the *Christian* mystery, in the body, and bloud of our *Sauour*. And with these Fathers, doth agree

S. Augustin in his first Sermon vpon the 33. Psal. saying: In the old law, you know that the Sacrifice of the Iewes, was according to the order of *Aaron*, in the slaughter of beasts, and that in a myserie; for then the Sacrifice of the body, and bloud of our Lord, which the faithfull, and those who read the Scriptures know, was not instituted, which Sacrifice is now dilated ouer the whole globe of the earth. Propound therefore, before your eyes, two Sacrifices, that according to the order of *Aaron*, and this according to the order of *Melchisedech*, &c. The Sacrifice of *Aaron*, was taken away, and the Sacrifice according to the order of *Melchisedech*, entered in his place: and the Iewes adhering vnto that Sacrifice, which was according to the order of *Aaron*, imbraced not the Sacrifice which was according to the order of *Melchisedech*, and so lost Christ. Thus *S. Augustin*.

10. Of this opinion, where both the Greeke, and Latin Fathers, abundantly cited by *Coccius*, in his 2. tome, and 6. book. Insomuch that Doctor *Fulk* a Puritan in the 99. leafe of his booke against *Saunders* saith: I confesse that diuers of the old Fathers were of opinion, that the bread and wine brought forth by *Melchisedech*, was sacrificed by him. And Doctor *Whytaker* in the 818. and 819. leafe of his booke against *Durau*; and *Caluin* vpon the 7. chapter to the Hebrewes, confesse, that the auncient Fathers, were of opinion, that *Melchisedech* sacrificed in bread and wine. Wherefore seeing that our Sauiour was to be a Priest, vntill the end of the world, of the order of *Melchisedech*, and to fulfill the

the type in the Sacrifice of *Melchisedech*, and *Melchisedech* offered Sacrifice in bread and wine, no indifferent man cann doubt, whether our Sauiour were to be a Priest, or no, to offer his body, and bloud in Sacrifice, vnder the formes of bread and wine, vntill the end of the world: seeing that hee instituted such a Sacrifice, and commanded, such a kind of Sacrifice, to be vsed in commemoration of him, vntill the end of the world; and such a Sacrifice hath been vsed now amongst Christians 1600. yeares. Wherefore I conclude this chapter with the wordes of *S. Athanasius* in his oration *de fide maiore*, cited by *Theodoret* in his second Dialogue, saying: *It is a bodie wherevnto he said, sitt at my right hand; vnto which* ^{Christ a} *bodie, the diuell, the wicked powers, and the Iewes* ^{Priest by of-} *were enemies, by which bodie he was a high Priest, and* ^{sering his} *an Apostle, so rearmed for that misterie, which he de-* ^{bodie.} *liuered vnto vs saying: This is my bodie which is broken for you; and this is my blood of the new Testament, not of the old, which is shed for you. Thus S. Athanasius. And this is sufficient to shew that our Sauiour was to be a chief Priest of the order of Melchisedech to offer vnbloudie Sacrifice in his bodie and bloud, vnder the forme of bread and wine, vntill the end of the world, to the fulfilling of this Prophecie, which saith: Thou art a Priest forever, according to the order of Melchisedec. Psal. 109. 4.*

C H A P. X.

At the coming of the Messias, onbloudy Sacrifice in the body, and bloud of our Saviour, was to be offered euery where, vpon Altars, amongst the conuerted gentils.

I. **T**He Prophet *Malachie*, speaking of the state of the Church, after the coming of the Messias, and conuersion of the Gentils, sayth: *Who is there among you, (Iewes) that will kindle fire at my altar for naught; I haue no will in you, saith the lord of hosts; and gifts I will not receaue of your hand; for from the rising of the sunn, euen to the going downe, great is my name among the Gentils, and in euery place there is sacrificing, there is offered to my name a cleane oblation: because my name is great among the Gentils. Malach. 1. 10.*

*Sacrifice
was to cease
among the
Iewes at the
comming of
the Messias.*

2. Here first we haue, that after the coming of the Messias, the visible externall Sacrifice, which the Iewes offered vpon Altars, should cease; which we finde true by experience. For it is to be noted, that it was not lawfull for the Iewes, to offer Sacrifice in anie place, but at *Hiernusalem. Deut. 12. 11.* which being destroyed, by *Vespasianus* and *Titus*, soon after the Passion of our Saviour, and the Iewes exiled from thence, they haue ben euer since, without any visible externall Sacrifice, to the

the verifying of the words, which were spoken by the Prophet *Osee*, saying: *Many dayes shall the children of Israel sit, without king, and without sacrifice, and without altar, &c.* Euen vnto the last daies, in which they shalbe cōuerted vnto Christianitye. *Osee. 3.*

Secondly, that amongst the Gentils conuerted to Christianitie, in every place, shalbe offered *Sacrifice* vpon Altars, which we see also fulfilled by experience, in *Europe, Asia, Africa, and America.* *Sacrifice in all nations amongst Christians.*

3. Thirdly, in the Hebrew tongue, in which the Prophet *Malachy* writt the *Sacrifice* which was to cease amongst the Iewes, and the *Sacrifice* which was to be offered amongst the gentils conuerted vnto Christianitie, are both expressed by one, or the same hebrew word *Mincha*, which signifieth an vnbloudy *Sacrifice*, or *Sacrifice* of fine flowre: for so it is expressed, *Leuit. 2. 1.* saying: *When a soule shall offer, an oblation of Sacrifice to our Lord, fine flowre shalbe his oblation;* where for oblation of *Sacrifice*, in hebrew is putt this word *Mincha*; so the sense of the Prophecie is, *Great is my name among the Gentils, and in every place there is offered to my name, a cleane vnbloudy oblation, or sacrifice.* Which we see, alsoe fulfilled by experience, in the offering vpp, of the most immaculate bodie of the sonne of God, after an vnbloudie manner, all ouer the world, amongst the gentils conuerted vnto Christianitie. And there neyther is, nor ever hath ben, amongst Christians,
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anie other externall visible Sacrifice, offered to God, but it, as appeareth by the Liturgies or Masse bookes of all ages and countreys, and the bookes of antient Fathers.

The Gentils
were to offer
a proper
Sacrifice to
God.

4. Fourthly: the Hebrew word *Mincha*, is by the iudgement of both Catholicks, or Puritans taken in the first place, where it speaketh of the sacrifice of the Iewes, for a proper externall visible sacrifice, offered to God; and the text is so playne, that it can not be denied. Therefore in the second place, where it speaketh of *Christian* sacrifices, it intendeth a proper, externall, visible sacrifice offered to God: seeing that in both these places, the sacrifice is expressed, by one or the same word.

The converted
Gentils
were to offer
sacrifices
vpon altars.

5. Fifthly the sacrifice of the Iewes, which God rejected, was a sacrifice offered to him vpon Altars as is manifest by this text of *Malachy*, where he speaketh of an Altar: and by that of *Osee*, the 3. chap. where it is sayed; *that the Iewes shalbe without Sacrifice, and without altar*. Wherefore it can not be denied, but that the *Sacrifice*, which is so acceptable to God amongst the gentils, converted to Christianitie, must be a sacrifice offered vpon Altars, seeing they are both expressed by one or the same Hebrew word; and so is the *Sacrifice* of the body, or bloud of our lord, a *Sacrifice* vpon an Altar.

A cleane
oblation.

6. Sixtly: the Prophet sayeth, *There is offered to my mane a pure, or cleane oblation*; not only cleane

cleane, and pure before men, but before God to whom it is offered: and so is the oblation of the immaculate body, or bloud of the sonne of God, which is offered euerie where amongst the Gentils, conuerted vnto Christianitie; and there neither is, nor hath bin amongst Christians, anie other pure, or cleane oblation, which can minister occasion of doubting.

7. Seuenthly: though this pure and cleane oblation, shalbe offered vp in euery place, amongst the conuerted Gentiles; yet it shalbe but one, and the same host, or oblation, offered in euery place; for the text sayth, it shalbe a cleane oblation, *One host or oblation though offered euery where.* and not cleane oblations; and so is the sacrifice of the bodie and bloud of our lord, one and the same cleane oblation, though offered in sacrifice by the Gentils conuerted vnto Christianitie, in *Europe, Asia, Africa, and America*; our Sauour not hauing manie bodies, but one.

8. Eightly: the Prophet sayth: That by occasion of this Sacrifice, *The name of God shalbe great amongst the Gentils,* conuerted vnto Christianitie. *The name of God great, by occasion of this sacrifice.* And what greather Sacrifice, can there be then this, where the sonne of God is offered in sacrifice for man, and man liuing in this exile, may receaue, and communicate God his creator? Seing that herein, doth wonderfully appeare the charitie or vnitie of God with Christian men; and his omnipotencie, wisedome, goodnes, or mercie. Wherevpon *S. Marke* the Euangelist, who

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planted the Church of *Alexandria*, in the Liturgie, or publick Church booke which he made for the Church of *Alexandria*, sett downe in the first tome of *Bibliotheca Patrum*, saith: *We offer vnto thee, o Lord, this reasonable, and vnbloudy worshipp of Latria, (ΔΑΤΕΙΩΝ) which to thee, o God all nations do offer, from the rising of the sunne, to the going downe: from the north vnto the south all the Gentils; and incense, and sacrifice, and oblation is offered to thy name in euery place.*

9. And in lyke manner the ancient Fathers vnderstand this prophesie of *Malachie*, to be spoken of the Sacrifice of the Christians; as *Iustine* martyr in his dialogue with *Triphon* who liued in the yeare 150. after the natiuitie of our Sauiour, alleading this place sayth: *Then the Prophet foretold of the Sacrifices of the Gentils, which are offered in euery place.* *S. Cyprian* in his first booke against the Iewes, and 16. chapter, allegeth this place, to proue, that the old Sacrifices of the Iewes, should be made voyd; and the Sacrifice of the new law established, saying: *That the old Sacrifice should cease, and the new be celebrated: which appears by the first chapter of Isaie, Psalme 49. and Malachie the first, saying: I haue no will in you saith the lord; and I will not receaue Sacrifice from your handes; for from the rising of the sunne, vnto the going downe, my name is glorified amongst the Gentils, and in euery place the sent of incense is offered to my name, and a pure, or cleane Sacrifice, for my name is great amongst the Gentiles* sayth

sayth the Lord. Thus S. Cyprian against the Iewes. S. Irenæus who liued with S. Polycarpe scholler to S. Iohn Euangelist, alledging this place, saith of our Sauour: He tooke bread, and gaue thanks, saying: This is my body, &c. and taught the new oblation of the new testament, which the Church receauing from the Apostles, offereth to God in all the world; wherof Malachie foretould.

10. S. Chrysostome in his commentarie vpon the 95. Psalme, cyting this text of Malachie sayeth: Behold how excellently, how perspicuously he hath sett fourth, and described the mysticall table, which is the unbloudy host. Eusebius in his 1. booke of Euangelicall demonstrations chap. 10. alledgeth this place, to proue that we ought to offer sacrifice, in the new lawe, saying: We Sacrifice after a new manner, according to the new Testament, a pure host.

11. S. Augustine in his Oration against the Iewes, sayeth: What will you answer to this? open your eyes at the last, and see the sacrifice of the Christians offered to the God of Israel, from the rising of the sunne to the going downe, not in one place, as it was appointed for you, but in ouerie place. And the lyke he hath in his 18. booke cap. 35. of the Cittie of God, saying: Malachie prophetizing of the Church, which now we see propagated by Christ in the person of God, most plainly saith vnto the Iewes: I haue no will in you, I will not receaue gifts at your handes; for from the rising of the sunne vnto the going downe, great is my name among the Gentils, and in euerie place there

shalbe sacrificing, and offered vnto my name a cleane oblation; because my name is great amongst the Gentils. Now we may see, this sacrifice offered vnto God, by the Priesthoode of Christ according to the order of Melchisedech, in euery place, from the rising of the sunne vnto the going downe: and the sacrifice of the Iewes, vnto whom it was sayed, (I haue no will in you, and gifts I will not receaue at your handes) to haue most manifestly ceased. Wherefore doe they expect another Christ, when they see, that which they reade in the Prophet, to be fulfilled, and could not be fulfilled but by him? Thus *Augustine*. And the lyke is affirmed by manie more of the ancient Fathers, cyted at large by *Coccius* in his 6. booke, and 6. article.

12. And this is sufficient to shew, that at the coming of the Messias, all the sacrifices of the old law should cease, which we finde true by experience; and that a cleane vnbloudy sacrifice, was to be offered euery where amongst the conuer- ted Gentiles; which also we finde true, by experience: and to denie this, where to ouerthrowe the ancient Fathers arguments against the Iewes: so manifest it is, that a cleane vnbloudy sacrifice, was (at the coming of the Messias) to be offered euery where amongst the Christians, that without denying the arguments the ancient Fathers vsed agaynst the Iewes, it can not be denyed.

CHAP. XI.

By the distinction of bloody and vnbloudy Sacrifices, is proued that our Sauour at his last supper offered vnbloudy Sacrifice in his body and bloud.

1. **F** Rom the beginning of the Church of God vpon earth, there hath been two kinds of speciall visible Sacrifices, offered vnto God; th'one bloody, by carnall effusion of blood out of the veines of some liuing thing; th'other vnbloudy, which had no such carnall effusion of blood, but in some resemblance, as by pouring out of wine, or by deuiding the thing offered to God, as we read in *Gen. 35. and 14. and Leuit. 2. 1. 6. and 14.* and both the bloody and vnbloudy sacrifices, were offered vnto God, in his Church, euen from the beginning of his Church vpon earth: for Abel offered a bloody sacrifice, Caine an vnbloudy: *Gen. 4. 3. 4. Melchisedech an vnblouddie, Gen. 14. 18. Iacob offered both, Gen. 35. 14. Gen. 46. 1.*

In the law of *Moyfes*, there were many bloody Sacrifices ordeyned, *Leuit. 1. 3.* and also diuers vnbloudy. *Leuit. 2. 1. and 4. and 5. and 14. Len 5. 11.*

2. The vnbloudy sacrifices were commonly called giftes; as *Cain offered of the fruits of th'earth*, led giftes.

gifts to our lord. *Gen. 4. 3.* But to Cain and his gifts God had not respect. *Gen. 4. 5.* Againe. If thou offer a gift of the first fruit of thy corne to our lord, of the eare being yett greene, thou shalt drie it at the fire, and bruiſe it after the manner of meale, and ſo ſhalt thou offer thy firſt fruits. *Leuit. 2. 14.* Malachie the laſt of the Prophets foretelling, how God would reiect the ſacrifices of the Iewes, and haue a cleane oblation, or vnbloudy ſacrifice offered vnto him, euery where amongſt the cōuerted gentils, ſayth: *A gift I will not receaue at your hands, Mal. 1. 10.* Where the Prophet accompteth a cleane oblation, an vnbloudy ſacrifice, and a gift offered to God by Priests vpon an Altar, as all one.

3. *S. Paul* alſo maketh mention of theſe two kinds of ſacrifices, and calleth th'vnbloudy ſacrifices, gifts offered to God in ſacrifice by Priests, ſaying: *Euery high Priest, taken from amongſt men, is appointed for men, in theſe things which appertaine to God, that he may offer gifts and ſacrifices for sinne. Heb. 5. 1.* Agayne: *Euery high Priest is appointed to offer gifts, and hoſts. Heb. 8. 3.* where diſtinguiſhing the two kinds of ſacrifices, which where offered by Priests in the Church of God, from the beginning of the world, he calleth the vnbloudy ſacrifices gifts, and placeth them in the firſt rank, as a more excellent kind of ſacrifice, then hoſts offered with carnall effuſion of bloud.

4. Moreouer, that cleane and vnbloudy ſacrifices are called gifts, *S. Hierom.* vpon the 25. chap.
of

of Ezechiel, and 15. and 17. verses, doth witnes, saying: that gifts were things of wheate flower, or barley flower, or oyle offered to God in sacrifice. Wherevpon Theophylact vpon this 8. chap. to the Hebrewes, and 3. verse sayth: *If we would diligently examine the difference betweene gift and host, it is this, that an host is offered with bloud and flesh: but gifts consist of frutes, and other such things as are vnbloudy.* With whom agreeth our aduerlarie Samuel Purchas a Puritan, in the 6. chap. of his 1. booke of his relations of the religions obserued in all ages, saying: *Of sacrifices there were from the beginning two kinds, th'one called gifts, or oblation of things without life: th'other victimes, or slayne sacrifices of birds and beasts.* Where it is manifest, that gifts offered to God by Priests, appointed (as Saint Paul saith) for that purpose, and vnbloudy sacrifice are all one.

5. These gifts, or vnbloudy sacrifices were al- *What gifts*
 so of two sorts, that is to say, of things solide, as *vvhere vn-*
 bread, wheate, new corne, &c. or of things *bloudy sacri-*
 liquid, as of wine, oyle, &c. If they were of solide *fices.*
 things, then the manner was in signe of the inui-
 sible sacrifice of the hart, to breake or bruise
 them: if of liquid things, then the manner was
 also in signe of contrition, and the inuisible sacri-
 fice of the hart, to poure them fourth before God:
 as appeareth in the solide, and liquid vnbloudy
 sacrifices, or sacrifices of giftes, which where
 offered to God in the law of nature, and written
 law:

law. So the vnbloudy sacrifice, or sacrifices of gifts were distinguished from the generall offerings, gifts, oblations and tenths of the people: first, for that the sacrifice of gifts, or vnbloudy sacrifices were broken or shedd; th'other offered whole: these were offered vpon an Altar, by Priests appoynted for that purpose. *Heb. 5. 1.* th'other offered at the Altar by any one. *Math. 5. 24.* these were publike sacred visible signes of the inward contrition, and sacrifice of the harts of them, who offered, as is proued heretofore; th'other, priuate dewties, and donations, &c. So that not all manner of gifts or oblations were vnbloudy sacrifices, or sacrifices of gifts: but those which were broken or shedd to God vpon an Altar, by a lawfull Priest, to signifie the inuisible sacrifice of our harts.

OUR SAVIOUR
established
the sacrifice
of gifts in his
Church.

6. This distinction putt downe of bloudy and vnbloudy sacrifices, or sacrifices of gifts; it is easy to proue, that our Sauour at his coming was to offer vnbloudy sacrifice, or gifts, and to establish them in his Church: for after the coming of the Messias, all the bloudy sacrifices were to cease; as witnesseth the Prophet Dauid in the 39. *Psalm*: Prophet *Malachie* in his first chapter: *S. Paul. Heb. 10.* and the Fathers cited in the last chapter to this purpose. But our Sauour was not to take away all kind of particular exterior visible sacrifice, as I haue proued in the 8. 9. and 10. chapters of this booke: therefore the vnbloudy sacri-

sacrifice, or sacrifice of gifts, were to be established in the Church of God, in the new law.

7. Moreouer, the Prophet *Malachie* speaking of the sacrifice, which shalbe established in the new law, saith, it shalbe a gift, and cleane oblation: *Malach. 1.* wherevpon *Lactantius* who lived about the yeare 290. in the 25. chapter of his 6. book of diuine institutions, sayth: *There are two things which ought to be offered vnto God, gifts and sacrifice; gifts for euer, sacrifice for a tyme;* with whom agree the ancient Fathers cited before in the last chapter, and many more, who shalbe cited here after in the ensuing chapters.

8. And as for the time, when our Saniour was to offer the sacrifice of gifts, or vnbloudy sacrifice, and to establish it in his Church: it must needs be then, when he changed the Sacrament of the old law, and instituted the Priests of the new, which was at his last Supper, as appeareth by *Indas Iscariot* who vvas a Priest and Bishop, as witnesseth *S. Peter Act. 1. 20.* And yet could not be made before the last Supper; nor yet after, seeing that presently after the last Supper, hee went forth, and betrayed our Lord: *Luc. 22.* and no man euer made a Priest, or Bishop, but he instructed him, what he was to doe.

Secondly, our aduersaryes in the book of their consecration of Priests, doe cōfesse, that the consecration, and administration of the Sacrament of the new law, doth belong vnto the office

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of the

of the Priests, of the new law: but at the last Supper our Saviour not only consecrated, and administered the Sacrament of the new law himselfe, as our aduersaries confesse: but also gaue vnto the Apostles authoritie to consecrate, and administer the Sacrament of the new law, saying: *Do this* (the same which he then did) *for a commemoration of me*; and therefore he then made them Priests, and gaue them authoritie, to offer vnbloudy sacrifice, or the sacrifice of gifts, and established the said kind of sacrifice to be vsed in his Church. This sett downe, lett vs examine what our Lord did at his last Supper.

1. First, he tooke bread, which was a meate or thing vsed in the sacrifice of gifts, and vnbloudy sacrifice, *Gen. 14. 18.* Secondly, he blessed the bread, *Math. 26. 25.* and so made it holy and consecrated to God, as all things offered in sacrifices are. Thirdly, he brake it, *Math. 26. 26.* with was accustomed to be donne, in all sacrifices of gifts, or vnbloudy sacrifices, as I haue proued in the 1. paragraphe of this chapter. Fourthly, he changed the substance of the bread, into his substantiall bodie, saying of that with was bread, when he tooke it first into his hands, *This is my body*, and so made a change of the substance of bread, into the substance of his bodie, as I shall proue more at large here after, to shew the power, and omnipotencie of God, who can change, and alter things created, at his will, and pleasure, which often-

offertion of the power of God, is vsed in all sacrifices, as I haue shewed in the 2. chapter. And lastly, he gaue his body for a gift to God for vs; thereby to signifie, the sacrifice of our hearts, and our subiection vnto him, and his dominion ouer vs, as is vsed in particular externall visible sacrifices, saying: *This is my body which is giuen for you.* Luk. 22. By which words, it is plaine, and manifest that the bodie, which our Sauour deliuered in the Communion to the Apostles, was a particular gift, and vnbloudy sacrifice giuen to God for vs, to signifie the sacrifice of our harts &c.

160 In like manner our Sauour at his last Supper took wyne, which also was vsed in vnbloudy sacrifices, or sacrifice of gifts, as witnesseth the Scripture in the sacrifice of Melchisedech, Gen. 14. and after blessed it, as witnesseth S. Paul. 1. Cor. 10. So that it was holy, and consecrated wyne to God, as is the wyne of all sacrifices; and changed the substance of that which before was wyne, into the substance of his blood, saying: *This is my blood.* Math. 26. 28. To shew the omnipotent power of God who is able to alter, and change all things created at his will and pleasure; which alteration by some change of the thing offered, is vsed in all sacrifices; and lastly, to shed his blood to God for vs, thereby to signifie the inuisible contrition, and sacrifice of our harts, and his dominion ouer vs, and our subiection vnto him, saying: *This is my blood, which is shed for you.*

Luk. 22. not after a carnall, or cruell manner; but after the manner of a gift, cleane oblation, and vnbloudy sacrifice, as witnesseth the practise and experience of all ages; no Christian Catholik man euer affirming, that our Sauour at his last supper shed his bloud after a carnal cruell manner: but after the manner of gifts, and cleane vnbloudy Sacrifices, to the fulfilling of the Prophecies cited before in the 8. and 10. Chapters.

11. Our aduersaries confesse that our Lord at his last Supper administred the communion vnto the Apostles: and it is neuer read of any sect, or sort of people in former ages that they communicated together, and not of meate offered in Sacrifice to God, except the Epicures and Atheists, as I haue proued in the 6. Chapter of this book. Wherefore seeing that our Sauour at his last supper administred the holy communion; it is manifest, that he offered first sacrifice in the meate which he deliuered in the communion, before he deliuered it; and bloudy Sacrifices being to cease in the new law, as I haue proued; it necessarily followeth that our Sauour at his last supper offered vnbloudy Sacrifices of gifts, and administred the communion of the same: and that these gifts, or vnbloudy Sacrifices were his body and bloud, vnder the species of bread and wyne: seeing he in plaine and expresse termes sayth of them: *This is my body which is giuen for you Luk 22. This is my body which is broken for you.*

1. Cor.

1. Cor. 11. *This is my blond which is shed for you.*
Luk. 22.

12. And after that our Sauour at his last supper had offered a Sacrifice of gifts, or an vnbloudy Sacrifice in his body and bloud, and had communicated the Apostles of the same, he presently by an expresse command established the said kind of Sacrifice in his Church, for a commemoration of him saying: *Doethis* (the same which he then did) *for a commemoration of mee Luk 22; And this doe ye for the commemoration of mee 1. Cor. 11. 24.* Whereupon the Catholik anciens Fathers beleueed that our Sauour at his last supper offered vnbloudy Sacrifice, or Sacrifice of gifts in his body and bloud; and therefore sometymes call the Sacrifice of the new law *Gifts*, sometymes *vnbloudy sacrifice*, as all one thing, as I will shew more at large in the next chapter,



C H A P. XII.

The ancient Fathers beleuead that our Lord at his last supper offered vnbloudie sacrifice in his body and bloud, and established the same in his Church.

*The Fathers, I.
Bishops or
Priests.*

First, all the Catholick ancient Fathers, were either Bishops or Priests, or both, and either daily, or often vsed and practised Liturgies, or publick Church seruice books which teach the offering of vnbloudie Sacrifice in the body, and bloud of our Lord in their Churches, and the administration of the Sacrament: as the protestant Bishops, and ministers of England vse the book *of the order for the administration of the Lords supper* in their Churches: so they could not, but beleue and teach, that our Lord at his last supper offered vnbloudie Sacrifice, or Sacrifice of gifts in his body, and bloud, and established the same in his Church; vnlesse our aduersaries will make them atheists, and hypocrites to say and doe one thing, and beleue another. For there neither is, nor euer was before the rebellion of Luther, amongst anie sect or sort of Christians (reputed heretickes to both parties

*No antient
books of the
administration
of the Communion, but
teach vn-
bloudie Sa-
crifice.*

parties only excepted) any book of the administration of the holie communion, but those which teach how to offer vnbloudie Sacrifice, in the body, and bloud of our Lord, and how to administer the communion in the same.

2. This is first manifest by the practise, and proceeding of our Aduersaries themselues; *Protestant Bishops and Priests, are* who vwhen they did resolute in the 2. yeare of *King Edvard the sixt* a child to forsake the *Catholique Religion*, and faith in this point, and to haue a Religion vwherein there should be noe offering of vnbloudie Sacrifice, or receauing the bodie and bloud of our Lord from the hand of a Priest, or Altar; could not finde before the time of the Rebellion of Luther anie one Bishop, or Priest, who had taken such orders, or was ordained a Bishop, or Priest of such a Religion (knowne and reputed hereticks to both parties onely excepted) by whom they could, or might haue such Bishops and Priests made; nor yet anie book in the whole Christian world in the ages before Luther, where in they might, or could finde the formes, or manner of making, and consecrating such kind of Bishops, or Priests. But seeing they would needs haue such a kinde of Bishops, and Priests, and such a kinde of Religion, they were forced to inuent a new forme and manner of making, and consecrating Bishops and Priests, conformable vnto their desires; as appeareth by their book intituled, *The forme*

forme and manner of making, and consecrating Bishops, Priests, and Deacons.

3. And this their forme and manner of making those their Bishops, Priests, and Deacons is so dissonant from all the manners and formes vsed before the rebellion of *Luther*, that in the 36. Article of their owne religion, established by act of Parliament, they confesse, that this their said booke, is a booke, *Lately sett forth in the time of Edward the sixth, and confirmed at the same time by authoritie of Parliament*, and neuer before either Clergie, or Parliament, but then diuised, as witnesseth the statute it selfe, of the 3 and 4 yeare of *Edward the sixth*, in the 12. act: saying: *Be it enacted by the Kinges Highnes &c. that such forme and manner of making and consecrating of Archbishops, Bishops, Priests, Deacons, and other Ministers of the Church, as by six Articles vward the sixth.* *Other men of this Realme learned in Gods law, by the Kings Maiestie to be appointed, and assigned, or by the most number of them, shalbe deuised for that purpose and sett forth vnder the great Seale of England, before the first daie of Aprill next coming, shall by vertue of this act be lawfully exercised and vsed, and none other, anie other statute law, or vsage to the contrarie in anie wise notwithstanding.* Thus this statute: whereby we see that before the time of *Edward the sixth*, all the Archbishops, Bishops, Priests &c. were so ordained, to offer vnbloudy Sacrifices in the bodie and bloud of our Lord: that our aduer-

uerfares could not finde a forme or manner of making Archbishops, Bishops, Priests ~~and~~ who should not offer vnbloody sacrifice: but were forced to inuent, and deuise, as the statute saith, a new one; and this so contrarie to the 3. Creeds and promises of God vnto his Church, that *Thomas Rogers* a Protestant Glosser vpon the articles of their Religion in his book intituled, *The English Creed*, at the end of the 36. article ingeniously confesseth: that *this article* (of the consecration of Protestant Archbishops, Bishops, Priests &c.) *is noe article of the Catholique Church*, as a thing no where to be found amongst Catholique Christians, but then deuised by Protestants.

The Protestant Clergie no Catholiques.

4. And after that they had deuised a forme, and manner of making Archbishops, Bishops, Priests &c who should not offer Sacrifice: in all the ages before *Luther* (except only knowne and reputed heretickes, atheists, and Epicures to both parties) they could not finde a book where the office of these kind of men was sett downe without offering of sacrifice: but were also forced to inuent a new book of offices, for their said Bishops and Priests, called, *The order for the administration of the Lords supper* neuer heard of to haue been vled amongst anie sort of men before *Luther* (except aboue excepted) as witnesseth the said book; or *Order for the administraion of the Lords supper*, sett downe in the end of their booke of common praier: and the statutes of the 5. and 6.

yeare of *Edward* the sixt; and first yeare of *Queen Elizabeth*, and experience it selfe: our aduersaries not being able to finde anie such book sett forth for the administration of anie *Lords supper* amongst anie sect or sort of men, from the beginning of the world vntill the rebellion of *Luther*, knowne and reputed heretickes, atheists and Epicures to both parties onely excepted.

5. The Apostles themselues beleueing that our Lord ordained them Bishops, and Priests to offer vnbloudy Sacrifice, or Sacrifice of Giftes in his bodie and blood, for a commemoration of him, sett forth also a forme, or manner of consecrating other Bishops and Priests, to offer vnbloudy Sacrifice, or Sacrifice of Giftes in his body and blood, for a commemoration of him in the 8. booke of their constitutions: where in the consecration of a Bishop, the Consecrator saith: *Giue vnto him* (that is consecrated) *ô Almighty Lord, by thy Christ, the participation of the holie Ghost, that he may haue power to remitt sinnes, according to thy command, and of loosing all bands, according to the power which thou hast giuen vnto the Apostles, and of pleasing thee in meekenes, and puritie of heart, by offering vnto thee alwaies without fault and without sinne, a pure and vnbloudie Sacrifice, which by Christ thou hast established the misterie of the new Testament, as a fragrant smell of sweetenes.* For as the Apostles saie in the last chapter of their said booke: *The only begotten Christ did not take*

*The forme
of making
Bishops, and
Priests, set
dovne by
the Apostles*

take this honor to himselfe, but was instituted a cheef Priest by his Father, who being made man for our sakes, and offering a spirituall host (his spirituall bodie) to his God and Father, before his passion, and ordained vs onlie, that we should doe the same when there were others with vs whereof some also beleeued in him: but whosoever doth beleue, was not forth with made a Priest or obtained the degree of Episcopall dignitie. And we offering a pure and vnbloudie Sacrifice as our Lord ordained, haue chosen Bishops, & Priests, and seauen Deacons. Thus the Apostles in their constitutions: and for the prooffe of their authenticallnes, I referr you to the preface of *Franciscus Turrianus*, sett before them. The forme and manner of making or consecrating Bishops, and Priests thus established, there was neuer anie Catholick Priest ordained, who was not ordained to offer vnbloudie Sacrifice, or sacrifice of guifts in the bodie and blood of our Lord, as witnesse all the Pontificals, or bookes sett forth for the ordayning of Bishops and Priests in the Church of God; nor ever a catholique Bishop or Priest who had not for office the offering of vnbloudie Sacrifice, or sacrifice of guifts in the Church of God. Whereupon *S. Basil* Bishop of *Capadocia* (as witnesseth *Amphilochius* in his life) desired of God that he would giue him wisdome, and vnderstanding to write a Liturgie, or publicke Church-seruice booke with his owne hand wherein he might offer vnbloudie Sacrifice to God; and con-

tinneing in his praier, our Lord appeared vnto him in a vision and saied: *According to thy petition, let thy mouth be filled with praise in such sort as by thy proper wordes, thou maiest offer vnbloudy Sacrifice.* Againe in his *Anaphora*, he praieth saying: *Thou o Lord make vs worthie that wee maie stand before thee with a pure heart and minister vnto thee, and may offer vnto thee this reuerend and vnbloudy Sacrifice for the remission of our sinnes.*

6. So likewise *S. Chrysostome*, Bishop of Constantinopole, not only in his Liturgie praieth vnto God that he may assist at his fearefull Sanctuarie, and finish the vnbloudie Sacrifice without offence: but also affirmeth that Christ as Lord of all, hath deliuered vnto vs the celebration of this solemne and vnbloudie Sacrifice. And sometimes calleth it, vnbloudie Sacrifice, sometimes gifts, which was so extended all ouer that world in his time, that in his homily vpon the 95. Psal. he saith: *In euerie place there are Altars, as God foretould by the Prophet (Malachie) for expressing the Ecclesiasticall sinceritie (of the new lawe) and laying open the ingratitude of the People of the old law, he saith vnto them I haue no will in you, saith the Lord omnipotent, and hoosts I will not receaue at your handes; for from the rising of the sunne vnto the going downe, my name is glorified among the Gentils, and in euerie place sacrifice is offered vnto my name and a pure Sacrifice. See how plainelie how manifestlie he hath sett forth that mysticall Table which is the vnbloudy Sacrifice &c. The*

pure

pure Sacrifice is certainly the chiefe mysticall Table, the heavenly and most venerable Host. so S Chrysostome,

7. In like manner, the rest of the ancient Fathers doe also call the Sacrifice of the new law, sometimes gifts, and sometimes vnbloodie sacrifice. The ancient Fathers agree able to the ancient Liturgies. As S. Dionysius Areopagita in the 5. chapter of his Ecclesiasticall Hierarchy, saying: The Bishop after that he hath shewed the gifts of the diuine workes, cometh to communicate them himselfe, and also inniteth others. Againe: The Bishop doth shew the couered gifts, and that which in them is one, he diuideth into manie. S. Clement in the 12. chapter of his 8. booke of constitutions, speaking of the sacred host after consecration saith: Wee beseech thee (ô Lord) (faurable to looke vpon these gifts sett before thee. And in the 13. chapter, he earnestly beseecheth God, to receaue the said Gifts offered for all Bishops, Priests, Kings and the people there presēt and the whole Church. Theodoret in his 2. Dialogue saith, What doe You call the gifts which are brought before the inuocation of the Priest? Answereth: It is made of such like seede. And after the sanctification, how doe you call those things? Answereth: The bodie of Christ.

8. S. Irenæus in the third chapter of his 4. booke of heresies saith: Christ taught the new oblation of the new testament, which the Church receauing from the Apostles offereth throughout the whole world to God, who giueth vs for nourishment, the first fruits of his gifts in the new Testament. Gifts in the new Testament. So likewise,

wise, the 318. Fathers in the first general great Councel of Nice in the 5. cannon, according to the Greeke copie, call the sacrifice of the new Lawe, *A most pure gift offered to God.* Where we may obserue, that those ancient Fathers doe call the sacrifice and Sacrament of the new Lawe *Gifts of the diuine workes, and a most pure gift*, before they were receaued in the communion as being the bodie and blood of our Lord independent of the faith of the receiuer.

9. And in like manner the ancient Fathers doe call the sacrifice of the new Law, an vnbloudie sacrifice; as *Eusebius* Bishop of *Casarea* in the 10. chapter of his first booke of Euangelicall demonstrations saying: *We are taught by the most high Priest of all to offer vnto the supream God throughout our whole life vnbloudie and reasonable victims sweete vnto him.* *S. Gregorie Nazianzen* in his first oration against *Iulian* the apostata shewing the auersion which this apostata had from the sacrifice of the Altar, saith: *He profaned his hands that he might wash them from the vnbloudie sacrifice, by which we communicate Christ, and his sufferings, and diuinitie.*

10. *S. Cyrillus Alexandrinus*, in declaratione Anathematismi 11. saith *Wee offer the holie quickening, and vnbloudie sacrifice in the Church, beleeuing the bodie and precious blood which is sett before vs, to be not of a common man, and like vnto vs, but of the word.* Again in his booke, de adoratione in spirituli. 13. *The table trulie of proposition hauing*
br: ad

*Iulian the
Apostata
hated vn-
bloudy Sa-
crifices.*

bread vpon it, did signifie our vnbloudie host where -
 with we all are blessed; whilst we ate that bread
 which is from heauen; that is to saie Christ.

11. And it was a thing, so generally receaued
 in the Church of God, and so vniuersally beleue-
 ued of the whole primitiue Church, that our Sa-
 uiour at his last supper instituted an vnbloudy
 Sacrifice, cleane oblation or gifts in his bodie
 and bloud to be offered by Bishops and Priests
 for a commemoration of him; that three of
 the 4. first generall Councells, which euer were
 celebrated in the Church of God, call the *Eucha-*
rist or thing deliuered in the communion, the
vnbloudie sacrifice: as the great generall Councell
 of Nice which was the first generall coucell which
 euer was celebrated in the Church of God, saying
 in the third booke and title of the diuine table: Lett
 vs vnderstand the Lambe of God which taketh awaie
 the sinnes of the world, to be placed vpon that table sa-
 crificed after an vnbloudie manner by Priests.

In the time
 of the first
 generall coun-
 cell of Nice,
 they offered
 vnbloudy sa-
 crifice.

12. In like manner S. Cirill Archbishop of
 Alexandria chiefe of the generall Councell of
 Ephesus in the 26. Epistle set downe in the first
 part of the same Councell writeth after this man-
 ner vnto Nestorius the heretick: for whose con-
 demnation that Councell was called; saying: I
 cannot omit this, that whilst we declare, the death of
 the onlie sonne of God, and his resurrection from death,
 we also confesse his assumption into heauen, and celebra-
 te the vnbloudie sacrifice in the Church, and approach

In the time
 of the Coun-
 cell of Ephe-
 sus, they
 offered vn-
 bloudie sacri-
 fice.

vnto

vnto the mysticall blessings, by which meanes we are sanctified, as being made partakers of the holie flesh, and pretious blood of Christ the Saviour of us all. Neither doe we receaue it as common flesh; God forbidd we should doe so, nor yet as the flesh of a holie man &c. But we receaue it as trulie quickening flesh, and as proper flesh of the word it selfe (which was incarnate.) Thus S Cyrill Chiefe in the generall Councell, to the heretick Nestorius.

In the time 13. And in the 4. generall Councell which
of the Coun- was that of Calcedon, Ischyron, Deacon of Alexan-
ced of Cal- dria preferring in the third act of the Councell a
cedon they bill of complaint vnto the Councell against Dios-
offered vn- corus Archbishop of Alexandria a wicked man
bloudy sa; (amongst other things) accuseth him of this as
crifice. of a great crime: that whereas in Lybia for the ster-
rilitie of the countrey, wheate would not grow,
the most pious Emperour; allowed wheates first
that (as he saith) the vnbloudie host might be offered
of it; and secondlie for the reliefe of Pilgrims, and the
poore of the prouince: Dioscorus would not permit the
holie Bishops of the countrey to receaue the said
wheate, but would forestall it and buy it up with great
summes of money; and in time of famine, sould it againe
at most deare rates; and by these meanes, neither the
terrible, and vnbloudie sacrifice (as there it is termed)
was celebrated nor the Pilgrims or poore relee-
ned. Thus Ischyron in his complaint against Dios-
corus the hereticke, vnto the generall Councell
of Chalcedon. Whereby it is sufficiently manifest,
called

that three of the fower first Generall Councils called the Eucharist, the *vnbloudie sacrifice*, and esteemd that our Sauour at his last supper offered vnbloudie sacrifice, or gifts vnto God.

14. To this we may add the second Council of *Nice*, in the third Tome of the sixth section, saying: *The 2. Council of Nice.*
Name of the Apostles, or of our famous fathers called our vnbloudie Sacrifice which is done in commemoration of Christ our Lord and all his dispensations, the image of his bodie. Againe, a little after in the same place, the said Council saith: *Neither our Lord, or the Apostles, or Fathers euer called the vnbloudie Sacrifice, which is offered by the Priest, an Image or figure.* So these fower generall Councils. Whereby it is manifest vnto anie indifferent Reader, that our Sauour at his last Supper offered in his bodie and bloud, a proper and speciall, visible, externall vnbloudie Sacrifice; and ordayned that a proper, and speciall, visible, externall, vnbloudie Sacrifice representing the inward and inuisible Sacrifice of our hartes, should be offered vnto God in his Church by Bishops and Priests, thereby to honor God with diuine worshipping, or *Latria* only due to him; make commemoration of the passion of our Sauour for vs, and preserue peace vnitie, and societiewith God and amongst our selues.

15. For though our Sauour died for all and his Sacrifice vpon the Crosse is of such a value and vertue that it alone (for as much as is re-

After what manner our Sauour died for all.

quired on the behalfe of our Sauour for the redemption of mankind), was sufficient to redeeme a thousand worlds, if there were so manie: yet because this Sacrifice of redemption was donn but once; and neither could, nor needed to be donn anie more; and our Sauour did not, neither was it conuenient that he should so redeeme mankind by his death, and passion, as that man on his part should haue nothing to doe for his saluation, but only idly to beleue, that Christ died for him, and assure himselfe that he should be saued: therefore he ordained that all those who would be saued should not onely beleue the whole articles of the Faith which he planted vpon earth; *S. Iohn* saying in his second Epistle; *Euerie, one that reuolterh, and persisteth not in the doctrine of Christ, hath noi God;* but also that they should doe those thinges which he hath commaunded, comparing the rest vnto fooles, saying: *Euerie one that heareth these my wordes, and doth them not, shall be like a foolish man that builts his house vpon the sand.* Matth. 7. Wherefore all those who are of yeares of discretion, and will not be nombred amongst these fooles, and perish eternally, are to offer vnbloudie Sacrifice to God, thereby to honour God, with the worship of *Latria*, due only vnto him, applie the Sacrifice of the Crosse vnto them, make commemoration of the Passion of our Lord, and fulfill his Comands. For as our Sauour commanded the Apostles

tles to teache, and baptize, saying: *Teach yee all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holie Ghost.* Matth. 28. 19: so also he commaunded them to offer vnbloudie Sacrifice, saying, after he had giuen his bodie for vs: *Doe this for a commemoration of me* Luk. 22.

16. If our Sauour by his Sacrifice of Redemption vpon the Crosse should haue redeemed all men absolutely, without requiring any thing to be donn on their partes, but only to belecue; he had destroyed all morall vertues, as patience, obedience, humilitie, iustice, fortitude, temperance &c. and also those theologicall vertues of charitie, and hope; and had been a meanes to plante idlenes, sloath, sinne, and the workes of the Diuell amongst men: which is absurd; seeing that as *S. Iohn* saith: *For this appeared the Sonne of God, that he might dissolue the workes of the Diuell.*

1. Ioh. 3. 8. And the sinn of sloath is to be punished with euerlasting tormentes. Matth. 25. 26. And this is suffieciot to shew, how the auncient Fathers beleued, that our Lord at his last supper offered vnbloudie Sacrifice in his Bodie, and blood, and established the same in his Church.

C H A P. XII.

The whole Christian world before Luther, beleueed that our Saviour at his last Supper offered vnbloudie Sacrifice or Sacrifice of Gifts, in his bodie and blood, and established them in his Church.

Vnbloudy sacrifice dilated over the world.

THE whole Christian world which was before the Rebellion of *Martin Luther*, beleueed that our Lord at his last Supper offered *vnbloudie sacrifice*, or *Sacrifice of Gifts*, in his bodie and blood, and established them to be vsed in his Church vntill the end thereof; as witnes all the Apostles, and Apostolicall mens Liturgies, or publicke Church seruice Bookes, both ancient, and moderne which haue been vsed before the rebellion of Luther in anie countrie, prouince, cittie, or parish in anie part of the Christian world, or by anie knownen sect, or sort of men, (knownen and reputed hereticks to both parties only excepted:) all which bookes were made, chieflie to expresse what passed at the

the last supper of our Lord, and to retaine in the Christian world a pious memorie, and commemoration of him according to his commaund, saying: *Doe this* (the same which he then did) *in commemoration of me.* In execution whereof, all those Liturgies, or publicke Church-service-bookes were putt forth either by the Apostles themselves, or Apostolicall men; as witnes the bookes themselves; vnto which bookes howsoever some prayer, names of Saintes, or the like may be added, which is commonly donne according to the necessitie of the time, and the worthines of Saintes, arising vpp in the Church of God: yet by the consent of both the Greeke and Latin Church, and all Christian Catholick men (in this point of the commemoration of the Passion of our Lord, and expression of what passed at the institution of the B. Sacrtment) there is noting added of moment, or substance.

2. And this doth appeare by the bookes themselves, which though they haue been disperfed in all ages and times, since they were made through Christendome, and were penned by diuers of the Apostles, or Apostolicall men; yet in matter of the Sacrifice, and Sacrament of the new Law they all agree in one, and so vniformely expresse, the commemoration commaunded to be obserued, by our Lord at his last supper, by *diuine Gifts*, or *vnbloudie Sacrifice* in his body and bloud; as though they had all in this point, been

*All catholick
publick
Church-ser-
uice bookes
agree in sa-
crifice.*

penned at diuerstimes, by one man; and vsed in one cittie or Church: which could neuer have been, if anie of the said bookes had in this point been corrupted. For to corrupt them all, in those mysteries which the Christian Catholickes haue euer esteemed to be sacred, and all their corruptions to agree in this point, they being for the most part daily and publickly vsed, and practised in all the Churches of Christendome, and no knowne Christian Catholick man to take notice of such a generall corruption, was a thing impossible; as we see by experience in thinges of lesser moment, and more rarelie practised, and of meanner account and reckoning. Neither could the whole Christian Catholick Church (the promises of God vnto his Church considered) so suddenly decaie after the death, and Passion of our Lord, that in all Christendome there should be no knowne publick practise, of the right administration of the Sacrament of the bodie and bloud of our Lord.

The Christian vnbloudie sacrifice begun at Hierusalem.

3. And if wee looke in to the first Liturgie or publicke Church seruice booke which was made in the Apostles tymes for the Church of *Hierusalem*, where the Gospell first began, and from whence it was to be spredd, and preached vnto all nations, according to the wordes of our Lord: *Luck 24. 47. Act. 1. 8.* as into the Liturgie which was made by *S. Iames* the Apostle for the Church of *Hierusalem*, whereof he was instituted Bishop by

by the Apostles, as witnesseth *Eusebius* in the 22. chapter of his 2. booke of histories; which *Liturgie* is also confirmed to be his by the 32. Canon of the 6. generall Councell, by *Proclus* Bishop of *Constantinople*, in his *Tradition of the Diuine Liturgie*, and *S. Cirill* Bishop of *Hierusalem* in his 5. *Catechesis* both which liued aboute 1200. yeares past, and see what will be found there, it will direct vs in all the rest.

4. In this Liturgie the Priest saith: Lord, thou^{S. James his} hast granted that we should confidently approach vnto^{Liturgie.} thy holie Altar, and offer vnto thee this reuerend and vnblondie Sacrifice for our sinns &c. Let it please thee, that these Giftes which we offer with our handes, maie be acceptable vnto thee &c. Doe not turne awaie from vs sinners handeling this fearefull, and vnblondie Sacrifice &c. Let it please thee o Lord that we maie be ministers of thy new testament, and sacrifice of thy immaculate misteries, and admit vs approaching vnto thy holie Altar according to the multitude of thy mercies, that we may be worthie, who would offer vnto thee Giftes, and sacrifice for our selues, and for those sinnes which the people haue committed through ignorance. Gra't vs o Lord that we maie offer vnto thee with all feare, and a pure conscience this spirituall and vnblondie Sacrifice &c. We bend our knees vnto thy goodnes haue mercie vpon vs o Lord, seeing that we worship, and tremble when wee are to approche vnto thy holie Altar, to offer this fearefull, and vnblondie sacrifice for our sinnes, &c. We offer vnto thee this venerable,
and

and vnbloudie sacrifice, &c. Send vpon vs and vpon these giftes, thy holie Spirit.

5. And setting downe the wordes of consecration, he saith: Iesus Christ the night in which he was betrayed, or rather, the night in which he deliuered himself for the life, and saluation of the world, taking bread into his holy, immaculate, blamelesse, and immortall hands, looking vp into heauen, and shewing to thee God, and father, giuing thanks, sanctifying, breaking, he gaue vnto vs his disciples and Apostles, saying: Take ye and eate, this is my bodie which is broken for you, and is giuen for the remission of sinns. In like manner after he had supped, taking the Chalice, and mingling wine and water, and looking into heauen and shewing to thee God and Father, giuing thanks, Sanctifying, blessing, filling with the holie Ghost, he gaue vnto vs his disciples saying: Drinke yee all of this; This is my bloud of the new Testament, which is shedd for you, and for manie, and is giuen for the remission of sinnes; doe this for a commemoration of me; for as often as you shall eate this bread, and drinke this Chalice, you doe shew forth the death of the Sonne of man, and doe confesse his resurrection untill he come.

6. And further telling vs, what these Giftes, and vnbloudie Sacrifices were, he saith: Christ our Lord doth come forth, that he may be immolated, and giuen for meate to the faithfull. And putting a parte of the consecrated bread into the Chalice, mingling them together he saith: The union of
the

the most pretious bodie and bloud of our Lord and God, and Saviour Iesu Christ. And sygning the consecrated bread, he saith: Behold the lambe of God the Sonne of the Father, who taketh awaie the sinnes of the world, slaine for the life and saluation of the world. Thus *S. Iames* the Apostle; and much more to this effect in his Liturgie, or publick Church-seruice booke, which he made for the Church of *Hierusalem*, whereof he was Bishop.

7. And the like hath all the rest of the Liturgies, or publicke Church-seruice-bookes which were made by the rest of the Apostles, and Evangelistes, or Apostolicall men, for the countries, and Prouinces which they had vnder their charge, or which they had conuerted vnto the Christian Catholicke faith, to the publishing, and dilating the *unblondie sacrifice* or sacrifice of *Giftes* in the bodie and bloud of our Lord; which was begun in *Hierusalem* by our Lord, and the Apostles, all ouer the world, for a commemoration of our Lord, to the fulfilling of the prophecies in that kinde. As the Liturgie, or publick Church-seruice Booke of *S. Peter* made for the Romans, and these westernne partes of the world. The Liturgie of *S. Mattheu* made for the *Ethiopiens* and further partes of *Asia*, and *Africa*. The Liturgie of *S. Marke*, made for the *Egiptiens* and *Grecians*; and so forth as they are sett downe by *Margarinus* in his sixt Tome of his *Bibliotheca Patrum*. And in the first and laste Tome of the *Bibliotheca Patrum*,

sett forth by the Deuines of *Colen*.

8. Of these Liturgies, and publique Church-seruice bookes, the afore said *Proclus* Bishop of *Constantinople*, in the place afore cited writeth thus: *Verie manie Pastors, and Doctors of the Church, who were famous for pietie, and some of those who succeeded the Apostles, haue deliuered vnto the Church in Writing, the exposition of the mysticall Liturgie. Amongst whom S. Clement doth challenge the first place, who was a disciple of the Prince of the Apostles, and declared his successor by the Apostles themselves, and S. Iames the first Bishop of Hierusalem. Afterwards Basill the great finding that manie men thought the former Liturgies to long, brought it into a more compendious forme. Not long after, our Iohn who of his golden eloquence, was called Chrysostome, hauing consideration of the infirmitie of men, that they might haue no excuse tooke awaie manie things, and prescribed a briefer forme &c. After our sauour was assumed into heauen, the Apostles before they were dispersed ouer the world, being of one minde, and liuing together, gaue themselves wholly vnto praier, and finding great consolation in that mysticall sacrifice of our Lords bodie, they sung the Liturgie at large with manie praiers. Thus Proclus Bishop of Constantinople, who liued aboute 1200. yeares past. And thus the vnbloudy sacrifice, or sacrifice of the bodie and blond of Lord after an vnbloudie manner, which was begun at Hierusalem by our Lord and the Apostles, was after dispersed and planted all ouer the Christian*

tian world by the Apostles, and Apostolicall men their Successors, and hath continued vntill this daie, as we may finde by experience.

9. For our aduerfaries to saie, that all these Liturgies, or publick Church-seruice bookes, which haue been vsed by all nations, countries, and people who haue bin conuerted by the Apostles themselues, or Apostolicall men, whose names would be to tedious to reherse, haue in this point of the Sacrifice, and Sacrament been corrupted, without assigning when, or where, or by what men, or meanes so maine fundrie, and diuers nations separated by place, gouernment, tongues, in warrs one with another, deuided manie times in other pointes of Religion, could become so generally corrupted in one, and the same point, and that a thing, which they for the most part all practised daily; is (as the Prophet saith) but to *excuse excuses in sinne.* Psal. 140. 4.

All the Liturgies could not be corrupted.

10. Neither may our aduerfaries say, as they vse to doe in other thinges, that the Pope hath brought vpp this, as new doctrine. For first, it was foretould by the Prophets in the old law, before there were anie Christian Popes. Secondly, manie of these nations, who vse vnbloudie Sacrifice in the bodie and bloud of our Lord are so farr distant from him, as that vnlesse it were in these late-yeares, that nauigation, and traueilling into strange countries hath bin more in vse, they did scarcely know whether *there were such a man or*

sett forth by the Deuines of *Colen*.

8. Of these Liturgies, and publique Church-seruice bookes, the afore said *Proclus* Bishop of *Constantinople*, in the place afore cited writeth thus: *Verie manie Pastors, and Doctōrs of the Church, who were famous for pietie, and some of those who succeeded the Apostles, haue deliuered vnto the Church in Writing, the exposition of the mysticall Liturgie. Amongst whom S. Clement doth challenge the first place, who was a disciple of the Prince of the Apostles, and declared his successor by the Apostles themselves, and S. Iames the first Bishop of Hierusalem. Afterwards Basill the great finding that manie men thought the former Liturgies to long, brought it into a more compendious forme. Not long after, our Iohn who of his golden eloquence, was called Chrysostome, hauing consideration of the infirmitie of men, that they might haue no excuse tooke awaie manie things, and prescribed a briefer forme &c. After our sauour was assumed into heauen, the Apostles before they were dispersed ouer the world, being of one minde, and liuing together, gaue themselves wholly vnto praier, and finding great consolation in that mysticall sacrifice of our Lords bodie, they sung the Liturgie at large with manie praiers. Thus Proclus Bishop of Constantinople, who liued aboute 1200. yeares past. And thus the vnbloudy sacrifice, or sacrifice of the bodie and blond of Lord after an vnbloudie manner, which was begun at Hierusalem by our Lord and the Apostles, was after dispersed and planted all ouer the Christian*

tian world by the Apostles, and Apostolicall men their Successors, and hath continued vntill this daie, as we may finde by experience.

9. For our aduersaries to saie, that all these Liturgies, or publick Church-seruice bookes, which haue been vied by all nations, countries, and people who haue bin conuerted by the Apostles themselues, or Apostolicall men, whose names would be to tedious to reherse, haue in this point of the Sacrifice, and Sacrament been corrupted, without assigning when, or where, or by what men, or meanes so maine sundrie, and diuers nations separated by place, gouernment, tongues, in warts one with another, deuided manie times in other pointes of Religion, could become so generally corrupted in one, and the same point, and that a thing, which they for the most part all practised daily; is (as the Prophet saith) but to *excuse excuses in sinne.* Psal. 140. 4.

All the Liturgies could not be corrupted.

10. Neither may our aduersaries say, as they vse to doe in other thinges, that the Pope hath brought vpp this, as new doctrine. For first, it was foretould by the Prophets in the old law, before there were anie Christian Popes. Secondly, manie of these nations, who vse vnbloudie Sacrifice in the bodie and bloud of our Lord are so farr distant from him, as that vnlesse it were in these late-yeares, that nauigation, and traouelling into strange countries hath bin more in vse, they did scarcely know whether *there were such a man or*

no; and manie of the remaine yet in schisme, and heresie, detided from the Pope; as the *Grecians*, *Nestorians*, *Eutychians*, and other heretickes in *Egypt*, the *Muscovits*, and *Russians*.

II. Moreouer, the afore said *Proclus* in the place aboue cited affirmeth, that by these prayers of the Liturgie, They expected the coming of the holie Ghost, that by his diuine presence he might make the bread, and wine mixt with water, which was prepared for the Sacrifice, the self same bodie and blond of our Sauour Iesus Christ, which religious rite is tralie obserued vntill this daie, and shalbe vntill the end of the world. Thus *Proclus* Bishop of *Constantinople* about 1200. years agoe; whereby it is manifest, that this doctrine of offering vnbloudie Sacrifice in the bodie and blond of our Lord, and communicating of the same, is no new doctrine, nor inuented by anie man, but instituted by our Lord at his last supper in *Hierusalem*, and published ouer the world by the Apostles, and Apostolicke men, at the conuersion of nations, as was foretould by our Sauour. *Act. 1.* As farther witnesseth *S. Hierom.* in his commentaries vpon the first Chapter of Prophet *Malachie*, saying: *In euerie place there is offered an oblation, not an vncleane one, as was offered by the people of Israel: but a cleane one, as is offered vp in the ceremonies of the Christians.*

Though

Though God be a spirit, and according to the Scriptures, is delighted with that worshippe which procedeth from our spirits; yet because the soule, as long as she is in this mortall bodie, cannot make her inward actes, oblations, and Sacrifices of her selfe conueniently, and perfectly; except she behold the same in some sensible oblation of a gift, or present offered visibly to God before her, as a meanes, signe, or motiue to moue, and stirr her vp vnto that interior and visible Sacrifice of herselfe; the vnderstanding of mortall men depending vpon the senses, according to that axiome; *There is nothing in the vnderstanding which was not first either by it selfe, or by some resemblance, in some one of the senses.* Therefore God of is infinite goodnes, condescending vnto our capacities hath instituted an exterior visible sacrifice in his Church, to moue and stirr vs vpp vnto this interior and invisible, wherein he so much delighteth: the example whereof we may finde in prayer; God vnderstandeth that praier of our hearts, and that which delighteth him most, is the praier of the heart and mynde; yet because the operations, and actes of the soule in his life, depend vpon the organs of the bodie and senses, therefore God hath instituted vocall praier, or praier with the mouth in his Church, is a sensible signe to prouoke the heart feruently to pray and praise him: so that those who would haue men to practise and vse the inuisible sacrifice

fice of their hearts to God, and yet denie them the exercise of exterior visible Sacrifice, are like vnto those who would haue men pray in their hearts, and studie to become learned, and yet per-mitt them no bookes, nor exterior meanes to le-arne. Which our most blessed Lord considering, at the institution of the new law, left vs not with-out an exterior visible sacrifice, but instituted it in his bodie and bloud vnder the curtaines of bread and wine, the more powerfully to moue and stirre vpp in vs, the sacrifice of our hearts to God, by the excellencie, and eminencie of the outward obiect, as I shall shew, more at large in the ensuing bookes.

FINIS.

CENSVRA.

TRactatus hic de Sacrificio, nihil continet quod aut rectæ Fidei, aut bonis moribus repugnet; imprimi itaque poterit & divulgari. Louanij. 12 Febr. 1637.

*Antonius Louerius S. T. L,
Apost. & Regius lib. Censor.*

ALVA

Trinitatis die 2^{da} de m^o illi an-
no 1544. In die 2^{da} de m^o illi an-
no 1544. In die 2^{da} de m^o illi an-
no 1544. In die 2^{da} de m^o illi an-

In die 2^{da} de m^o illi an-

In die 2^{da} de m^o illi an-

OF THE
VISIBLE SACRIFICE
IN THE
CHVRCH OF GOD.
THE SECOND PART.

Written by ANONYMVS EREMITA,

*Sacrifice ye the Sacrifice of Iustice, and
hope in our Lord. Psal. 4. 6.*



AT BRUXELLES,
By HVBERT ANTONY *Velpius*, Printer to
his Majestie. 1638.

OF THE
VISIBLE SACRIFICE
IN THE
CHURCH OF GOD.
THE SECOND PART.

Written by ANONYMOUS FRIENDS.

London: Printed by J. Johnson, in Pall-mall.



AT BRATTLE,
By Messrs. A. and A. Johnson, Printers,
in Pall-mall.

THE PREFACE. 3

Religion (saith S. Thomas in 2 2. quest: 81. Art. 1.) is a vertue by which men giue to God due worshipp and reuerence: wherein hee agreeth with S. Augustine, (in his book of the nature of God) saying: It is the office of religion to giue due honor vnto God. And the honor and worshipp which is cheefly, and most properly due vnto God is the inuisible Sacrifice of the heart, and the outward visible Sacrifice of some creature to expresse the inuisible Sacrifice of the soule, as wordes doe things; which is properly Latria or seruice due vnto God, as God and Creator of all things, as I haue shewed more at large in the 5. and 6. Chapters of the first part. Whereupon it cometh to passe, that without the offering of visible Sacrifice, there cannot be any perfect Religion; for though some of the more pious sort of men, by a longer custome, and much practise, may attaine vnto a continuall, or often inuisible Sacrifice of their hearts, by inward anagogicall actes without the helpe of exterior visible Sacrifice; yet because the myndes of men in this life, depend vpon the organs of the bodie for their knowledge

and operations, therefore they have need, to be lead by the hand of sensible and visible things vnto God, and inuisible: because as S. Paule saith in the first to the Romanis; the inuisible things of God are knowne by the visible, and the increated by the creature, and cannot in this life be well knowne, or learned of man by other meanes. Therefore Religion cannot stand without visible Sacrifice, which may as by a signe, or motiue, conduct the mindes of men vnto the inuisible of the heart; so to be vnyted vnto God.

Againe, the strength of a kingdome is the vnitie, or concord of the subiects amongst themselves, and with their Soueraigne vnder God; and by visible Sacrifice, not onely a league of freindshippe, and ciuill vnitie is made amongst men, by the participation and communion of the thing, that is sacrificed, as is proued in the 2. chapter of the first part; but also there passeth, as it were a couenant betwixt God and them, whereby they become his particular people, and he their God, and Protector, without whose particular prouidence and protection, no common wealth can either prosper or stand. VVhereupon it cometh to passe, that there cannot be anie perfect common wealth or well framed monarchie, without the offering of visible Sacrifice to God; for
which

which cause Aristotle, in the 7. of his politickes, speaking of the things which are precisely necessarie to the preservation of a common-wealth (guided by the light of abundant reason) giueth order that Speciall care be had of the Sacrifice to the Gods: because this is the end and office of visible Sacrifice, to vnite men with God, and amongst themselues; as further witnesseth S. Augustine in the 5. Chapter of his 10. booke of the Cittie of God; saying: VVhatsoever things we reade, to haue been commanded by God diuers waies, concerning sacrifices in misterie of the tabernacle, or of the temple, they are referred vnto the loue of God, and of our neighbour; by which loue peace, vnitie, and concord, the commonwealth is established. Wherefore, seeing that some kinde of exterior visible Sacrifice, is so absolutely necessarie, both to the state of Religion, and the perfection of a common wealth, as that they cannot well stand, or be without them, it cannot be that Iesus Christ our Lord, the wisdom of his eternall Father, should either establish a Religion, or plant a common wealth amongst men without the institution of a daily Sacrifice, as I shall shew more at large, in the ensuing chapters.

Our Sauour at his laste supper instituted an vnbloudie Sacrifice, or Gifts in his bodie, and bloud, to be offered to God, in commemoration of him.



1. Vr Sauour coming into this world, not to destroe Religion, or take awaie the honor, or worshipping due vnto God, and the peace, vnitie, and societie of men with God, and amongst themselues; but to plant a more eminent Religion, increafe the honor of his eternall Father, and establish a more perfect peace, vnion, and societie between God and men, and of men amongst themselues, that they myght be one, as he and his Father are one, according to his word saying: *That they all may be one as thou Father in me, and I in thee, and they also in vs may be one.* Ioh. 18. 21. To effect this his vnion, as soon as he had ended the externall visible Bloudie Sacrifice of the Pascall Lambe, wherewith the Children of the Church were vnyted, and communicated in the

The end of Christs coming vvas peace, and vnitie of men vvith God and amongst themselues.

*Sacrifice the
meanes of
vnitie.*

*Our Sauour
instituted
Sacrifice in
his last
supper.*

in the ould law, he presētly instituted the exterior, visible and *vnbloudie Sacrifice*, or Giftes of the new Law in his bodie, and bloud, vnder the species of bread and wyne, that his Church should not no for a little tyme, be without a Law, Religion, and particular exterior *Sacrifice*, or God, without his visible honor of *Latria*, or diuine worship due ouely vnto him, or the Children of his Church, without that meanes of vnitie with him and amongst them selues, which he desired. For after that the *Sacrifice* of the Pascall Lambe was ended, before he arose from the table, taking bread he gaue thanks, and brake, and gaue to the Apostles, saying: *This is my bodie which is giuen for you. Luc. 22. 20.* Where first it is necessary to obserue that our Sauour doth not saie, this is my bodie which is giuen to you, as a Sacrament only to eate; but which is giuen for you to God, as a Gift, or *vnbloudie Sacrifice* offered, or giuen to God.

2. Secondly, it is necessarie to obserue, that of the two kindes of *Sacrifices*, which had been vsed in the Church from the beginning of the world, the one was called Giftes, or *vnbloudie*, as I haue proued at large in the 11. Chapter of the first part: and the other bloudy; both which were to be fulfilled by our Sauour at his comming, who came not to breake the Law but, to fullfill, *Mat. 5.* and to perfect those things which in the Law of nature, and written Law were done in types, and figures of vs: as witnesseth *S. Paul 1. Cor. 10. and Heb.*

Mat. 26. therefore our Sauour here at his last supper, to shew that he instituted an vnbloudy Sacrifice of Gifts, to be vsed in his Church in the new Law, to the fulfilling of the Types, and Prophecies of the Law of Nature, and ould Law concerning vnbloudy Sacrifices, or Sacrifices of Gifts, *Why our Sauour said This is my Body which is giuen for you.* said: *This is my Body which is giuen for you.* and doth not say, *This is my Body which is Sacrificed for you.* The better to expresse himselfe, that here at his last supper, he instituted Gifts, or vnbloudy Sacrifices in his Body, to be giue to God for vs, in his Church, vntill the end of the world, to the fulfilling of the Types, and figures, and Prophecies in the Law of Nature, and ould Law, concerning Gifts, or vnbloudy Sacrifices. Whereupon the Scriptures, indifferently doe vse the wordes; *Christ gaue himself for vs; And Christ offered himself for vs; is all one,* *Christ to giue his Body for vs, and so* saying: *Iesus-Christ gaue himself for our sinners.* Gal. 1. Againe: *Iesus-Christ gaue himself, a Redemption offer Sa-* for all. 1 Tim. 2. 6. Againe: *Iesus-Christ gaue himself* for vs, *that hee myght redeeme vs from all iniquities,* all one. **Tim. 2. 14.** Whereby we see, that to saie: *This is my Body, which is giuen for you.* And, *This is my Bodie which is offered in Sacrifice for you,* is all one according to the phrased of Scriptures: only to saie: *This is my Bodie which is giuen for you,* doth more fittly, and properly explicate, the Sacrifice of Gifts, or cleane oblation, and vnbloudie Sacrifice, which our Sauour as high Priest of the Order of Melchisedech, was to establish in his Church vntill the end

of the world, according to the Prophecies, *Psal.*
109. 4. Heb. 7. 11. and 12. Malc. 1. 10.
 Thirdly, it is necessarie to obserue, that our Sa-
 uour doth not saie here: *This is my body, which*
shall be giuen for you, as, to be giue afterwards vpo
the Crosse but, which is giuen for you, as at that pre-
sent time. For we must obserue, that when our lord
 gaue himselfe vpon the Crosse, *He gaue himselfe* (as
St. Paule saith, Tit. 2. 12.) a Redemption for all. So here,
 to distinguish from the giuing or offering him-
 selfe vpon the Crosse, and to take awaie al suspi-
 tion, or imagination, that here he should speake
 of the giuing of his bodie vpon the Crosse, he
 saith: *This is my bodie which is giuen for you,* as in an
 vnbloudie Sacrifice and not for all men, as in the
 bloudie Sacrifice of the Crosse. And after that our
 Lord had offered Gifts, or vnbloudie Sacrifice, in
 his bodie to God, and communicated the Apostles
 of the said Gifts, or Sacrifice, he then gaue them a
 command, saying: *Doe this for a commemoration of*
me; and instituted an vnbloudie Sacrifice, cleane
 oblation, or Sacrifice of Gifts in his bodie, to be
 vsed in his Church, and gaue the Apostles, and
 their Successors rightly ordayned, authoritie to
 offer an vnbloudie Sacrifice, or cleane oblation, or
 Gift, in his body for commemoration of him, vntill
 he come to Iudgment, to the verifying of that
 which was spoken by the Prophet *Malachie*, saying:
From the rising of the Sunn, even to the going down,
great is my name amongst the Gentils, & in euery place
there

Or *our Lord*
 commu-
 ned the of-
 fering of
 vnbloudie
 Sacrifice in
 his bodie.

there is Sacrificing, & there is offered so my name a cleane oblation.

4. In like manner, our Saviour, Taking the Chalice, he gaue thanks, and gaue to the Apostles, saying: *Our Saviour* Drink ye all of this, for this is *my* bloud of the new *instituted* Testament, which is shed for many, vnto remission of *an vnbloudie* sinnes: Math. 26. or: This is my bloud of the new Testa- *Sacrifice in* ment, that is shed for many Mar. 14. or: This is the *his* bloud. Chalice the new Testament in my bloud, which is shed for you. Luc. 22: as it is in the original greek, and as Protestants and Puritans translate these texts. Where first wee are to obserue, that he doth not say, this is my bloud which is shed to you, as in a comunion only to eate, but which is shed for you to God, as an vnbloudie Sacrifice, where there was no carnall, but spirituall effusion of bloud.

5. Secondly, we must obserue, that when our Saviour shed his bloud vpon the Crosse, he shed it for all the world, as witnesseth the Scripture 2. Cor. 5. 14. 2. Cor. 5. 19. 1. Ioh. 4. 14. and therefore to distinguish here, this his shedding of his bloud at his last Supper, from that shedding of his bloud vpon the Crosse, he saith: *This is my bloud* which is shed for many, or, which is shed for you, and doth no say, This is my bloud, which is shed for all, *Our Saviour* to shew that here at his last Supper, he did not shed *vpon the* his bloud for all men, as he did vpon the Crosse, *Crosse shed* but for many; as for these only of his Church &c. *his bloud for*

6. It is to be noted, that the bloud, which was here shed, was in a Chalice, according to his words, *all: & at his* last Supper *for many* saying: only.

Vpon the
Crosse our
Saiours
bloud was
shed out of
his side; at
his last Sup-
per, in a
Chalice,

saying: *This is the Chalice, the new Testament in my blood:* that vpon the Crosse was shed out of his side, as witnesseth the Scripture, saying: *One of the Soldiers with a speare opened his side, & presently there came forth blood, & water. Ioh. 19. 34.*

7. The Euangelists, here set down the actiōs of our Sauour; what our Sauour did at his last Supper, and what he would haue his Church to do, in commemoratiō of him; and not what the Iewes were to act, or execute vpon him at his Passiō: and therefore they say, *Iesus tooke bread, and blessed, and brake, and said &c.* and do not here speake of what the Iewes were to do at his Passiō.

The Sacrifice
at the last
supper, is not
a Sacrifice of
Redemptiō,
but of com-
memoratiō
or applicatiō
of it vnto vs.

8. It is to be noted, that the Sacrifice of our Sauour vpon the Crosse, was a Sacrifice of Redemption, which was to be applied vnto vs by Baptisme, the Sacraments, Faith, Hope, and Charitie &c: and that this Sacrifice of his last Supper, is a Sacrifice of Religion, commemoration, and application of that, as a principal meanes, where by we may become partakers of the fruit and benefit of that vpon the Crosse: and therefore our Sauour, saith: *This is my blood which is shed for many vnto remission of sinnes:* for as many, as shall worthily vse it, by way of application, and commemoration of the Sacrifice of the Crosse vnto them selues, as our Sauour witnesseth immediatly adding: *This do ye as often as you shall drink for the commemoration of me. 1. Cor. 11. 25.*

9. It is much to be noted, that by these words, *This do ye, as often as you shall drinke for the commemoration*

moration of me: Our Sauour, did not only giue authorite vnto the Apostles, and their Successors rightly ordeyned, to offer vnbloudy *Sacrifice* in his bloud; but also commanded them, that they should not drink of the Chalice in commemoration of him, without first offering it in *Sacrifice* to God, saying: *This do ye* (that is shed my bloud to God for you, or for many) *as often as you shal drink for the commemoration of me*; absolutly forbidding them, to make commemoration of him, in the Chalice, or to drink of it in memory of him, without shedding it, or offering it first in *Sacrifice* vnto God, *for many vnto the remission of sinnes.*

*Our Sauour
commanded a Sacrifice in the
Chalice.*

10. And the causes why our Sauour here bindeth the Apostles, and theirs Successors, not to drinke of the Chalice in commemoration of him, before they offered it in *Sacrifice* to God were, first for that our Sauour offering of him selfe in *Sacrifice* for vs, was the chiefe part of his Passion; in such sort as if our Sauour had died, and yed had not offered his death in *Sacrifice* for vs; wee had receaued no benefitt by his Passion: and therefore he forbiddeth the drinking of the Chalice in commemoration of him, before it be offered in *Sacrifice*. Wherupon the sonnes of *Hely* are called sonnes of *Beliall* 1. *Kings.* 2: because they would eate of the meate which was prepared for the commemoration of our Lord, before it was offered in *Sacrifice*; and so left out the commemoration of the chiefest part of the Passion of our Lord which was

*A sinne to
communicate
not of things
offered in
Sacrifice.*

The cause
why our
Sauiour co-
manded a
Sacrifice in
the Chalice

his voluntarie offering of himselfe in *Sacrifice* for vs. Secondly in the ould Law the Iewes did not drink of these *Sacrifices*, or commemoration of Christ to come, but only eat, as is manifest, *num.* 15. 5. 7. 10. *num.* 28. 8. 14. In somuch as; that there was the penaltie of death imposed vpon those Priests, who should drink wine, whilest they were seruing in the Tabernacle: *Leuit.* 10. 9. And amongst all the Iewes, it was esteemed a profane thing, and a token of idolatrie, to drink of their drink offerings: *Deut.* 32. 30. *Hesl.* 14. 17. *Cor.* 10. 7. Therefore our Sauiour said: *This do ye* (that is, shed my bloud to God for you, or offerr vnbloudy *Sacrifice* in my bloud for you) *as often as you shall drink, for the commemoratiō of me.* Otherwise if our Sauiour, had not giuen them, an expres command, to offer the Chalice in *Sacrifice*, before they drunk of it; either they would not haue offered *Sacrifice* in the Chalice, or els they would not haue drunk of it; not to trangress the old Law, where they vsed not to drink of their drink offerings in the *Sacrifices*, and communion; but of a cup of ordinary wine, after the *Sacrifice* and communion was ended, as appeareth by the ritual of the Iewes.

11. And if we examine the institution of the *B. Sacrament*, set down by *S. Paul*, we shall find also, that our Sauiour at his last Supper, instituted an vnbloudie *Sacrificie* in the *Sacrament* of his bodie, and bloud; *S. Paule* saying: *Our Lord Iesus, in the night*

might he was betrayed, tooke bread, and giuing thanks, brake, and said (as it is in the originall greeke, and as Protestants and Puritans translate it) *take, eat, this is my bodie, which is broken for you, this doe in remembrance of me.* 1. Cor. 11. 24. Where first we may obserue, that he doth not saie: *This is my bodie which is broken for you*, as in a Sacrament; but which is broken for you to God, as in a Sacrifice, after the manner of vnbloudie Sacrifices, which were deuoted, and broke, as I haue shewed in the 11. chapter. Secondly, our Saniour, saith: *This is my bodie, which is broken for you*, to expresse himselfe, that he then offered Gifts, or vnbloudie Sacrifice for vs to God: and commanding the Apostles, to obserue that kinde of Sacrifice in his Church, addeth: *Doe this in commemoration of me.*

12. If our Saniour, in administratiō of the communion, had not intended to offer vnbloudie Sacrifice, or Gifts, he would not (when all the world vled to offer Sacrificie in their Communion) haue vsed these wordes so often, which are proper to signify an vnbloudie Sacrifice, or Gifts; as: *This is my bodie which is giuen for you. This is my bodie which is broken for you. This is the bloud of the new Testament which is shed for manie.* *This is the Chalice, the new*

Testament in my bloud, which is shed for you: but haue left them out: for if he had not intended to offer Sacrifice, these wordes would haue bin better left out, and the sense of his wordes, would haue bin more cleare, and manifest, if he had said thus:

Taking

Taking bread, he gaue thanks, and gaue to them, saying: Doe this for a commemoration of me. And then there would haue bin no dispute, or difficultie about the text; but these former words being in the text, and these aforesaid texts, being thus sett downe in the Greeke Bibles, and the Protestantes and Puritans themselves translating them after the aforesaid manner, in their English Bibles, and the ancienet Fathers vnderstanding them to be spoken of vnbloudie Sacrifice, and the whole know-

Nothing more manifest in the Bible, then, that our Sauiour at his laste Supper instituted a Sacrifice.

ne world (Atheists and Epicures only excepted) vsing them to communicate of things offered in Sacrifice, as I haue proued in the 3. Chapter of the first part; there is nothing more manifest in the Bible, then that our Sauiour, in the administration of the communion at his last Supper, instituted an vnbloudie Sacrifice in his bodie and blood.

A Sacrifice commanded by S. Paule in the Communion.

13. To this which hath bin said, if we add the words of S. Paule, where he commandeth vs, saying: *As often as you shall eate this bread, and drinke the Chalice, you shall shew the death of our Lord untill he come.* 1. Cor. 11. 26: and our Lord not dying against his will, but voluntarily, and willingly offering vp himself in Sacrifice for vs, Isa. 53. 7. Ioh. 10. 16. 19: how can anie Christian man with reason doubt, whether we should offer Sacrifices or no, in commemoration of his death; especially seeing, that as I haue said before the offering of himselfe in Sacrifice for vs, is the chiefest act, whereby we

The offering of himselfe in Sacrifice, the chiefest act in the Passion of our Lord.

receaue

receane benefit by his sacred Passion: for if our Saviour had dyed, and had not offered, or giuen his life for our Redemption, we had receaued no benefit by his sacred death. Whereby we see, that of all the absurdities, this is one of the greatest, to graunt (as Puritans do) that we ought, in the administration of the Sacrament, to make a commemoration of the Passion of our Saviour for vs, and yet deny, that we ought to offer *Sacrifice* in his commemoration; when the offering of himself in *Sacrifice* for vs, is the chiefeest thing in his Passion, and the greatest benefit we haue receaued by his death, and so manifestly expressed and commanded in the Scriptures, that we ought to shew forth his death, and giue his bodie to God for vs, as often as we shall consecrate the Communion, as that it can not be denied: and that to communicate, and not of things offered vp in *Sacrifice*; is by the Scripture accounted a great sinne. 1. *Kings*. 2. and contrarie to the practise of all Natiōs, as I haue shewed in the first part. Wherefore our Aduersaries, if they would speake, or proceede consequenter, they should either deny, that they ought to make a commemoration of the Passion of our Lord, in their Lordes Supper: or els vse an externall visible *Sacrifice* in their Lordes Supper, to shew forth the *Sacrifice* of our Lord vpon the Crosse. And this is sufficient to manifeste vnto anie indifferent Reader, that our Lord at the institution of the most blessed Sacrament,

instituted an vnbloudy *Sacrifice* or *Gifts* in his bodie and blood, vnder the *species* of bread and wine, to be offered vnto God in commemoration of him.

CHAP. II.

How these wordes, this is my body which shalbe deliuered for you, import also a Sacrifice in his bodie.

1. **I**F we read this Text of *S. Paule*, according to the vulgar latin translation, which saith: *This is my bodie which shalbe deliuered for you.* *1. Cor. 11. 24.* it agreeth in one, with that of *S. Luke*, which saith: *This is my bodie which is giuen for you:* and with that of the greeke translation, which saith: *This is my body which is broken for you;* when the Scriptures saies; *This is my body which is giuen for you;* or, *This is my body which is broken for you*, in the present tense, they intend, that it is then giuen vnto God for vs, after the manner of *Gifts*, and vnbloudy *Sacrifice*: and where the Scriptures saie: *This is my body which shalbe deliuered for you;* or, *This is my blood which shalbe shed for you;* in the future tense; they intend, that it shalbe shed for vs, after the manner of vnbloudy *Sacrifice*, in the Church, vntil the end of the world.

2. For proof wherof as I haue said before, it is first

first to be noted, that here in the words of cōsecration, and administation of the blessed Sacrament, our Sauour speaketh of his owne actions, and the actions of those, who were to make a commemoration of him, and not of the actions of the Iewes, and therefore saith: *This is my body which shalbe deliuered for you*, in commemoration of me. So that when the Apostles were to make a cōmemoration of our Sauour (as they did for the most part euery day, *Act. 2.*) they were to deliuer that same body to God for vs, and to offer *Sacrifice* with that body, and not with anie other; and therefore presently after these wordes; *This is my body which shalbe deliuered for you* (to God) he addeth; *Do this in commemoration of me*; to signify, that the same body which he then deliuered, should be deliuered also to God for vs, in his Church, vntill he come againe. And this is manifest by the text it selfe: for *S. Paule*, who setteth it downe, relateth what our Sauour did at his last Supper, and not what the Iewes were to doe, against him in his Passion; saying: *Our Lord Iesus, in the night he was betrayed, tooke bread, and giuing thanks, brake, and said: Take ye and eate, this is my body, which shalbe deliuered for you, in the commemoration of me.*

Our Sauour speaketh of the actions of his Church and not of the Iewes.

S. Paule relateth vvhath our Sauour did, and not vvhath the Iewes vvere to doe.

3. Secondly, at his Passion, and in the Sacrifice vpon the Crosse, his body was not deliuered by himselfe, to be crucified, but by *Iudas*, and the Iewes, *Iudas* saying: *What will you giue me, and I will deliuer him vnto you: Matth. 26. 15.* And the chiefe

The Iewes deliuered our Sauour to be crucified.

Priests, and ancients of the People, brought him bound, and deliuered him vnto Ponce Pilate, Matth. 27. 1. and Pilate hauing scourged Iesus, deliuered him vnto them, for to be crucified: Matth. 27. 26. So here he could not speake of the deliuering of his body to be crucified: for then (when he saith: *Doe this in commemoration of me*) he should command them, to deliuer his body to the Iewes, or desyre to be crucified againe: which is absurd: but hee saith: *This is my body which shalbe deliuered for you, to God in his Church, for a commemoration of me: which accordingly, whe fynd true by experience: for the same substantiall body which he deliuered then, according to the Catholique faith, hath bin euer since, and is at this tyme deliuered for vs in commemoration of him, all ouer the world, to the fulfilling of these his words: This is my body which shalbe deliuered for you, and of the Profecies, and Promisses, and also of this his command, Doe this in commemoration of me.*

4. Thirdly, if our Sauour, had not intended a *Sacrifice* in his last Supper, and that his true, reall, and substantiall body, should not be in it; he would not haue spoken these words: *This is my body which shalbe deliuered for you:* but haue left them out, and haue said, *take ye and eate this bread in commemoration of me*, and so it had bin a cleare case, that he had neither offered *Sacrifice*, nor giuen his body in the communion. But he being God, and truth it selfe, and sent into the world to teath vs the truth, and

and he saying in the communion: *This is my body which shalbe deliuered for you, this doe ye for a commemoration of me*: no indifferent man can deny, but that our Sauour commanded vs to giue, or deliuer his body to God for vs, in the commemoration which we were to make of him, or that *S. Paule*, and the Apostles offered not *Sacrifice* in the body of our Lord, and also taught the *Corinthians* to offer *Sacrifice* in the body of our Lord; seeing he saith, that he deliuered vnto the *Corinthians*, that manner of administrating of the communion, which he receaued from our Lord. And in like manner; though the Greekes, for the most part say of the Chalice, *which is shed for you*, and the Latins, for the most part say, *which shalbe shed for you*, as *Luke 22.20.* yet they both in effect saye one thing, and importe a *Sacrifice* in the blood of our Lord: the greekes intending by these wordes, that the blood of our Lord is shed for vs vnto God, at that present time; and the Latins, that it shalbe shed to God for vs in his Church, vntill the end of the world.

How is shed
and shalbe
shed, cōcurr
in one.

5. Fourthly, our Aduersaries cannot deny; but that our Sauour in these wordes, taught *S. Paule* to consecrate, and administer the holie communion; and *S. Paule* the *Corinthians*, and did not teach what the Iewes did, or were to doe, when they were to crucify our Lord; the text is so plaine: So that these wordes: *This is my body which shalbe deliuered for you; or blood which shalbe shed for you;* haue re-

lation vnto the consecration, and administation of the communion, and not vnto the Passion of our Sauour vpon the Crosse, inflicted vpon him by the Iewes. Whereby it is most manifest, that here our Sauour saith; *This is my body which shalbe delibered for you, and blood which shalbe shed for you,* when you consecrat the communion, make commemoration of me, or celebrat the memorie of the last Supper; and so giueth Bishoppes and Priests an expresse command, not to administer the holie communion, without offering *Sacrifice* in his body and blood to God for vs; which according to the phrased of Scripture, is all one with offering *Sacrifice*: the Scriptures saying: *Christ was deliuered vp for our sinnes. Rom. 8. 25. God spared not his owne sonne: but for vs deliuered him, Rom. 8. 31. Christ loued me, and deliuered himselfe for me, Gal. 2. 20. Christ loued the Church, and deliuered himselfe for it, Gal. 2. 25. for Christ was offered in Sacrifice, or offered himselfe in Sacrifice for vs.*

Christ deliuered his body for vs: and offered his body in Sacrifice for vs all one.

6. Fiftly, that here our Sauour doth not speake of his body, and blood, as it was to be deliuered, or shed vpon the Crosse for our Redemption, is manifest, for that, there vpon the Crosse, his body was deliuered, and his blood was shed for all mankynd, as *S. Paule* witnesseth saying: *Christ dyed for all. 2. Cor. 5. 14.* as he shed his blood vpon the Crosse, *he is the propitiation for our sinnes* (who are of his Church) *and not for ours only, but also for the whole world, 1ob. 2. 2. reconciling the world vnto himselfe.*

Christ's blood shed vpon the Crosse for all; at his laste supper for manie.

2. Cor. 5. 19. as he deliuered his body, and blood vpon the Crosse, he is Sauour of the world, Ioh. 4. 14. whervpō the beleeuing Samaritans said: *We beleene, and doe know that this is the Sauour of the world indeed,* Ioh. 4. 41. But at his last Supper, to shew that he doth not speake of the giuing, or deliuering of his body vpon the Crosse, or the shedding of his blood vpon the Crosse, he doth not say: *This is my body which shalbe deliuered for all:* but, *this is my body which shalbe deliuered for you,* who are of my Church, for to the Apostles he spoke it. And likewise, *This is my blood of the new Testament, that shalbe shed for manie vnto remission of sinnes,* Marth. 26. 28. And againe, *This is my blood of the new Testament, that shalbe shed for manie.* Mark 14. 14. Whereby it is manifeste vnto anie indifferent Reader, that here, at his laste Supper, our Sauour doth not speake of the deliuering of his body, or shedding of his blood, at it was vpon the Crosse, but at it is in the Liturgie, or Masse, seeing he limiteth this deliuering of his body vnto the Apostles, and this shedding of his blood vnto manie, and not vnto all.

7. Our Sauour here made, and established the new Testament in his blood, saying of his blood: *This is my blood of the new Testament.* Mar. 14. Whervpon Tertullian in the 40. chapter of his 4. booke against Marcion saith: *Christ established his Testament sealed with his blood, in the mention of the Challice;* and Doctor Featly a Puritan, in the 8. chapter of his *Grand Sacriledge*, avoucheth that *Christ calleth the*

Our Lord at
his last sup-
per, made
his Testa-
ment.

The old Testament was dedicated with Sacrifice; and therefore the new.

A Testament ought to be a mans owne free will.

Manifest by experience.

the cup his Testament, or laste legacie. But the old Testament was not made, or confirmed without a Sacrifice, as witnesseth *Moyse Exodus 24.* and *S. Paule, Hebr. the 9.* Therefore neither was the new Testament made or established without a Sacrifice; seeing that the old, was a type of the new, and to be fulfilled in it.

8. The dedication, or making of a Testament, ought to be a mans owne free act, and will, and not the act of an other man, or mens. And the death of our Lord vpon the Crosse, and the shedding of his blood vpon the Crosse, was the act of the Iewes, as witnesseth the Scriptures, saying to the Iewes: *You by the handes of wicked men, haue crucified, and slaine Iesus of Nazareth. Act. 2. 23.* Againe, *You did kill Iesus, hanging him vpon a tree. Act. 5. 30.* Wherefore, the shedding of his blood, at his Passion, could not be the dedication of his Testament: seeing that it was not his owne act, but the act of the Iewes; not could be his owne act, seeing that it is not lawfull for any man to kill himselfe. Whereby, it is manifest, that here at his last Supper, our Lord made his Testament, and bequeathed his bodie, and blood vnto his Church, to be offered in an vnbloudy Sacrifice to God for vs, and receaued in the communion vntill he come againe.

9. It is manifest to experience, that *S. Paule* taught the *Corinthians*, and *Grecians* to offer vnbloudy Sacrifice, in the body, and blood of our Lord, and

and to communicate of the same: for that the *Corinthians*, and *Grecians*, euen from their first conversion vnto the faith by *S. Paule* (which was many yeares before he writh his first Epistle to them, *Act. 18. 21.* and *1. Cor. 16.*) vsed vnbloudy *Sacrifice*, and communicated of the same, as I haue proued in the 12. chapter by three of the fower first generall Councells, that is to saie; the Councell of *Nice*, *Ephesus*, and *Calcedon*, which for the most part consisted of *Grecian* Bishoppes. And before anie of these generall Conncells, was the Prouinciall Councell of *Ancyra*, in the lesser *Asia*, not farr from *Corinth*, which for the most part consisted of *Grecian* Bishoppes of those Prouinces, vnto which *S. Paule* had preached, before he writh this Epistle to the *Corinthians*; as of the Bishoppes of *Antioch*, *Caesarea*, *Galatia*, and *Phrigia*, *Act. 18. 22.* and *23.* yet these Bishoppes offered vnbloudy *Sacrifice*, in the body, and bloud of our Lord, as appeareth by the 2. Canon of the said Councell, which decreed, that if a Priest, or Deacon in the time of persecution, should offer incense vnto an idoll, and after recoouer himselfe, and suffer constantly for the faith; then he should reteine the honor of his sea, and place; but not be admitted aine more, either to offer *Sacrifice*, or assist at the offering of *Sacrifice*, or holy Liturgie.

10. Who can better tell vs, what manner of communion, *S. Paule* taught the *Corinthians*, and *Grecians*, & what is the sense of these words, in *S.*

Pauls Epistle, which concerne the holy communion, then the *Corinthians* and *Grecians* themselves, who not only receaued this Epistle from *S. Paule* but also saw his practise, and example a yeare, and a half together, *Act. 18. 11.* when the custome of Priests was for the most part, to administer the communion euery day, *Act. 2. 42.* And amongst the *Corinthians*, who can better tell vs, what *S. Paule* did, and taught in this point, then *S. Dionisius Areo-*

S. Dionisius
Bishopp of
Corinth,

pagita who was converted by *S. Paule*, not only many yeares before he writth this Epistle, *Act. 17.* but also was the first Bishopp of *Corinth*, vnto whom *S. Paule* writth this Epistle (as withnesseth *Eusebius* in the 22. chapter of his 4. booke of Histories) yet he in the 3. chapter of his Ecclesiasticall Hierarchie, setting downe the manner, and forme which was vsed in his time, in the administration of the communion, sheweth that they vsed to communicate of the body, and bloud of our Lord, offered to God in Sacrifice, as they doe in the Catholicke Church at this day; saying: *The Bishopp as soone as he hath said holy prayers, vpon the diuine Altar, beginneth to incense it:* and proceedeth to set down a short Rituall, or forme of a solemne manner of offering vnbloudy Sacrifice to God, in the body, and bloud of our Lord, and a communion of the same, performed by a Bishopp, and diuerse Priests, Deacons, and other Officers to assist him, as is vsed in great solemnities, euen vnto this day, in all our Cathedrall and principall Churches, as is to be seene,

seene more at large, in the said 3. chapter of his Ecclesiasticall Hierarchie, and the practise of all solemne *Sacrifices*, in everie Cathedrall Church.

11. Now seeing that *S. Paule* speaking of the administration of the blessed Sacrament, saith to the *Corinthians*: *I receaved of our Lord, that which also I haue deliuered vnto you*, many yeares agoe, when I was with you, *Act. 18. 11.* and the *Corinthians*, and *Grecians* administrated the communion, in the body, and bloud of our Lord offered in vnbloudy *Sacrifice*; it is manifest that both *S. Paule* taught the *Corinthians*, to offer vnbloudy *Sacrifice* in the body, and bloud of our Lord, and so to communicate of the same, and that our Saviour himselfe instituted an vnbloudy *Sacrifice*, and communion in his body, and bloud.

12. Moreouer, not only *S. Paule* had bin at *Corinth*, before he writt this Epistle, and taught them by practise, what they were to doe in the communion, and what to beleue: but also *Prisilla*, and *Aquilla*, *Act. 18. 18.* *Apollo*, *Act. 19. 1.* *Stephanus Fortunatus*, and *Achaicus*, were at *Corinth*, and instructed them by practise, what they ought to doe in the communion, and what to beleue before this Epistle was written, as appeareth, *1. Cor. 16.* which considered, and seeing that the *Corinthians*, euen in the infancie of their Church, offered vnbloudy *Sacrifice* in the body, and bloud of our Lord, and communicated of the same, as I haue proued in the 12. chapter by the consent of many Coun-

The faith at Corinth, before the vvrstie vvorde of this Epistle.

cells, and Fathers of the primitive Church; who can doubt, whether *S. Paule* taught the *Corinthians*, and *Grecians*, to offer vnbloudy Sacrifice in the body, and bloud of our Lord, and to communicate of the same, that is not willing to be deceaued? seeing that it is more hard, and vncertaine, for men to gather, and vnderstand a thing deliuered by an Epistle only, and that in this point brieft, and short; then both by seeing it down, and practised many yeares, and by an Epistle also both together; when an Epistle only, may with greater facilitie be altered, and changed, then a Religion which is settled, and established in manie citties, and prouinces, as wee see by experience.

CHAP. III.

The Scriptures, and all knowne Christian-mens bookes, who writt of this subiect before Luther (reputed hereticks to both parties only excepted) teach a Sacrifice in the body, and bloud of our Lord.

The Scriptures manifest for Sacrifice.

1. **T**He Scriptures are so plaine, for the institution of an vnbloudy Sacrifice, or Sacrifice of Gifts in the body, and bloud of our Lord, that *S. Augustin*, speaking of the old Testament (in his Oration against the Iewes, seth downe in the

it the beginning of his 6. Tome) saith vnto them; Search the Scriptures, for they beare testimony of this cleane Sacrifice, which is offered vnto the God of Israel, not of your nation only, from whose handes he foretold, that he would not receaue: but of all nations, who saie, come let vs ascend vnto the mountaine of God: not in one place, as it was commanded you, in the earily Hierusalem; but in euery place, euen vnto Hierusalem it selfe. And in like manner, preaching vnto the Christians (in his first Sermon vpon the 33. Psalm) he saith: Faithfull men, who haue read the Gospell, do know, the Sacrifice of the body, and blood of our Lord, dilated ouer the whole globe of the earth. Thus S. Augustine, both vnto the Iewes, and faithfull Christians, whereby we gather fower things; first, that in the opiniõ of S. Augustine, both the old, and new Testament speake plainely, and manifestly enough of an vnbloudy Sacrifice, or Sacrifice of the body, and blood of our Lord, which was to be vsed in the new Law. Secondly, that the Sacrifice of the body, and blood of our Lord, was in S. Augustins time, Dilated ouer the whole globe of the earth, and beleueed of all faithfull men. Thirdly, that the cause, why our Aduersaries doe not, or will not beleue, that we ought to vse, an vnbloudy Sacrifice in the body and blood of our Lord, is not, for that the Scriptures doe not sufficiently speake of it: but for that, they are blynded with obstinacie, and obduratiõ of heart with the Iewes; and so though they read the Bible euery day, and

Sacrifice offered in euery place in S. Augustines tyme,

Why our Aduersaries read Scriptures, and find not Sacrifice for Christians.

The Iewes
deny Chri-
stian Sacri-
fice.

heare it read many times; yet as our Lord said: Seeing they see not, and hearing they heare not; neither doe they understand &c. for their heart is waxen grosse, *Matth. 13. 13.* Fouerthly, our Aduersaries in denying, that we ought to offer Sacrifice in the body and bloud of our Lord, doe take parte with the Iewes, and Gentils, against the faithfull Christians of all former ages.

S. Augustine
speech to the
Iewes, ap-
plied to our
Aduersaries.

2. Againe *S. Augustine* in his said Oration against the Iewes, saith vnto them, as we in his wordes may saie vnto our Aduersaries: *Least you should thinke (ô Iewes) because you doe not offer Sacrifice, and that God will not receaue Sacrifice at your hands, that Sacrifice is not to be offered vnto God, which he indeed doth not stand in neede of, who wanteth not any of our goods: yet that he is not without Sacrifice, which is not profitable vnto him, but vnto you: he addeth and saith, from the rising of the sunne, euen vnto the going downe, my name is made famous in all nations, and in euery place, there is offered a cleane Sacrifice vnto my name, for great is my name in the Gentills, saith the Lord omnipotent. What wilt thou answer to this (ô Iewe?) open thine eyes, yet at last, and see the Sacrifice of the Christians, to be offered from the rising of the sunne, vnto the going downe, not in one place, as it was appointed for you; but in all places; not vnto any God what soeuer, but vnto that God, who foretolde these thinges, the God of Israel. Thus S. Augustine against the Iewes; whereby we see, that the whole Catholicke Church, dilated over the world, in S. Augustins time, not only offered*

red *Sacrifice* to God in the body, and bloud of our Lord, as they doe now; but also beleueed, that they were taught so to doe by the Sriptures.

3. And not only in these bookes, *S. Augustine* speaketh of the *Sacrifice* of the Christians, offered vnto God, in the body, and bloud of Christ: but also often in his other workes, he calleth the Eucharist the *Sacrifice* of the body, and bloud of Christ: as in the 25. chapter of his first booke against *Cresconius*, saying: *The only Sacrifice of the body it selfe, and bloud of our Lord.* And in 27. chapter following: *The Sacrifice of the body, and bloud of Christ.* And in the 8. chapter of his 22. booke of the Cittie of God, he telleth vs, how one of his neighbours, *Hesperius* by name, a Tribune, finding his cattle, and seruants to be molested by euill Spirits, came vnto his Priests, in his absence, and desired, that some one of them, would come thither, and by his praier drye away these wicked Spirits: *One went, and offered there (saith S. Augustine) the body of Christ, praying as well as he could, that the vexation might cease; and by the mercies of God, it forthwith ceased.* And in the 10. chapter of the same book, he saith: *We Sacrifice, and doe immolate Sacrifice to God only; and the Sacrifice it selfe, is the body of Christ.* In the 11. chapter of his first booke *de origine anima*, he saith: *According to the Catholick faith, and Ecclesiasticall rule, it is by no meanes granted, that the participation of the body and bloud of Christ, should be offered, for such as are not baptised.* Which he also

S. Augustine often repetition of the Sacrifice of the body, and bloud of our Lord.

The Sacrifice of the body of our Lord, expelled vicked Spirits.

also repeateth againe in the 15. chapter of his 22. book.

*This sacrifice
spread over
the whole
earth.*

4. In his 1. Sermon vpon the 33. Psalme, he saith: *The sacrifice of the body and bloud of our Lord, which the faithfull, who haue read the Scriptures doe know, was not in the time of the old Law, which sacrifice is spread over the whole globe of the earth.* And againe, in his second Sermon vpon the same Psalme, he saith: *Christ (at his last Supper) instituted a sacrifice of his body, and bloud, according to the order of Melchisedech.* Whervpon in his 86. Epistle, he saith: *Christ gaue his bloud to drinke before his Passion.* And in the 20. chapter of his 12. booke against *Faustus*, he saith: *In this Sacrament is drunck, that which flowed out of the side of Christ.* And vpon the 56. Psalme he affirmeth; that the Iewes who crucified Christ, and afterwards were conuerted, to beleue in him, in this Sacramēt, *drunck by grace the same bloud which through furie they had shed.*

*One body
and bloud in
all sacrifices*

5. And because the same body, and bloud of our Lord, is offered to God in all Christian Sacrifices, which was offered to God in the Sacrifice of the Crosse, though after an other manner; therefore *S. Augustine*, in the 12. chapter of his 9. booke of Confessions, calleth that, which is offered to God in Sacrifice by Christians, the Sacrifice of our Redemtion, saying: *The Sacrifice of our Redemtion, was offered for his Mother, after her decease, at her Funeralls.* And in the 13. chapter of the same book, speaking of his said Mother *S. Monica*, saith:

saith: *She desired to be remembered at the Altar of God, whereat she used to assist without pretermision of any one day, and from whence she knew, that holy sacrifice to be dispensed, whereby the hand writing was blotted out, which carried our condemnation in it, and whereby our Enemy had triumphed over vs.* Thus the glorious S. *Augustine*, and that according to the Scriptures, as he further affirmeth in the 3. question of his 49. Epistle, saying: *The sacrifice, which we Christians doe now offer, is not only demonstrated by the written word of the Gospells; but also by the Prophecies.*

This Sacrifice dispensed from the Altar.

6. Neither is this expresseion of the Sacrifice of the body and blood of our Lord found only in S. *Augustine*; but also in the rest of the ancient Fathers, who are commonly stiled *Doctors* of the Catholick Church; as namely in S. *Basil*, S. *Chrysostome*, S. *Ambrose*, S. *Gregorie*, and S. *Hierome*: for the Church being in peace in their times, the first fower of these five, that is to saie S. *Basil*, S. *Chrysostome*, S. *Ambrose*, and S. *Gregorie*, every one of them sett forth books, where in they expresse the forme, and manner how to offer Sacrifice in the body and blood of our Lord with great solemnitie, and how to administer the Sacramēt in the same; which books are extant in print, vnder the Titles of *The Liturgie of S. Basil*, *The Liturgie of S. Chrysostome*, *The Masse of S. Ambrose*, and *the Booke of the Sacraments of the circle of the yeare*, sett forth by S. *Gregorie the Pope*. Where of the first two are printed with their works; the latter are printed

Four Doctors sett forth Missals.

by *Pamelinus* in his two Tomes of the Missalls of the Latin Fathers; which Liturgies or Missalls, are in substance the same, with those Liturgies and Missalls, which are vsed at this daie in the Catholick Church for the offering of Sacrifice in the body and bloud of our Lord; and also with the Liturgies and Missalls, which were before their times; as with the Liturgie of *S. Peter*, *S. Iames*, *S. Andrew*, *S. Marke*, *S. Clement* &c. as may manifestly appeare vnto anie man, who shall take the paines to vew them.

Bread a figure of Christ's body, before consecration.

7. Moreouer, *S. Ambrose* in the 2. chapter of his 4. book of Sacraments setteth down the words, which at this daie are vsed in the Catholick Church, in the consecration of the Eucharist, and offering Sacrifice in the body and bloud of our Lord, saying: Wilt thou know how the Eucharist is consecrated by diuine wordes? *Heare the wordes; The Priest saith; make this oblation applyable vnto vs, reasonable, and acceptable, which is downe vpon the figure of the body, and bloud of our Lord Iesus Christ.* (that is to saie, vpon the bread, not yet consecrated) After it followeth: *Who, the daie before he suffered, tooke bread into his holy handes, looked vp into heauen vnto thee o holy Father Almighty eternall God, giuing thanks blessed, broake, and broken gaue vnto his Apostles, saying: Take and eate of this all, for this is my body which is giuen for you. And in like manner, he tooke the Chalice after he had supped, that is the daie before he suffered, looked vp into heauen, vnto thee holy Father*

Father Almighty, eternall God, giuing thanks, blessed, deliuered to his Apostles, saying: Take ye, and drinck ye all of it, for this is my blood: consider euery thing, he saith: Who the daie before he suffered, he tooke bread into his holy handes; therefore, it is bread before it be consecrated; but when Christs wordes doe approach it is the body of Christ. Finally, heare him saying: take ye, & eate ye all of it, This is my body. And before the wordes of Christ, it is a Chalice full of wine and water: but as soone as the wordes of Christ haue done their worke, there is made the blood, which redeemed the People; therefore, consider after how many sortes, the word of Christ is powerfull to conuert all things. And so conclude, our Lord Iesus-Christ himselfe, doth testify vnto vs, that we receaue his body and blood, and ought we to doubt of his sinceritie and testimonie? Thus S. Ambrose, explicating the manner of the consecration of the body and blood of our Lord in his time, and the certaintie there of in the Eucharist, before receauing: which manner of consecration is also vsed in the Catholicke Church, at this daie. Again in the 6. chapter of the same booke, he sheweth that the intent of these wordes: *As often as you shall doe this; so often you shall doe it, in commemoration of me, untill I come againe,* were to command a Sacrifice in the commemoration of his Passion; and for that cause, he immediatly addeth to these wordes: *The Priest saith; therefore mindfull of his glorious Passion, Resurrection from hell, and Ascension into heauen; we doe offer vnto thee, this immaculate*

After consecration,
the Eucharist is the
body of
Christ.

host, reasonable host, unbloody host, this holy bread, and Chalice of eternall life; and beseech, that thou wouldest receaue this oblation in thy high Altar by the handes of thy Angells, as thou hast vouchsafed to receaue the Giftes of thy child Abell, and the Sacrifice of our Patriarch Abraham, and that which the high Priest Melchisedech offered vnto thee. Which wordes are also vsed in the in the offering of Sacrifice in the body and bloud of our Lord, in the Catholicke Church, even vntill this daie.

S. Hierome
of the Sacri-
fice, and Sa-
crament.

8. S. Hierome, who, as we haue placed them, is the sixth amongst the antient Doctors of the Catholick Church, so constantly beleeued a Sacrifice, and communion in the body and bloud of our Lord, that in the 5. chapter of his 3. booke against the Pelagians, he saith; *Christ hath taught his Apostles this: that these who haue daily confidence in the Sacrifice of his body, may boldly saie; Our Father which art in heauen*, as the Catholicke Church vseth, euen vntill this daie, in the daily Sacrifice of his body. Vpon the first chapter to Titus: *A Bishopp is to offer pure viſtims euery daie to God, for his owne sinnes, and sinnes of the People.* In the 19. chapter of his first book against Iovinian: *Priests ought alwaies to offer Sacrifice for the People.* In the 3. chapter of his book against Vigilantius, defendeth the Bishopp of Rome, who (as he saith) offered Sacrifice to God ouer the venerable bones of Peter and Paule. In his 150. Epistle: *Moyſes hath not giuen vs true bread: but our Lord Iesus he is the guest and the banquet, he is he that eateth and*
Who

Who is eaten: we drinke his blood, and without him we cannot drinke it, and daily in his Sacrifices, we tread forth the new redd wine of the branch of the true vine, and of the viniard of Sorac, which is as much as to saie, chosen; and out of these we drinke new wine of the Kingdome of the Father. In the Preface of his 5. book vpon the Prophet Ieremie, alluding to the communion of Christians, he saith: *The People of God shall eate the bread which was borne in our village of Bethlem, where he sometimes liued a religious life, in a monasterie.* Vpon the 3. chapter of Sophonias; *Priests serue the Eucharist, and distribute our Lords blood to his People.* In his Epistle to Heliodorus he saith: *God forbidd that I should speake any sinister thing of those, who succeeding to the Apostolicall degree, doe make the body of Christ with their holy mouthes, by whom we also become Christians.* Againe in his Epistle to Euagrius, he saith: *At the praiers of Bishoppes, and Priests, the body and blood of Christ is made.* Which eminencie, and dignitie of consecrating the body and blood of our Lord, who is the lambe without spott, and the light of heauen, so penetrated his heart, that though a Priest, yet out of his profound humilitie, and venerable respect to so great a Myserie (as is the consecration of the body and blood of our Lord) would not venture to consecrate, or offer Christian Sacrifice, as witnesseth S. Epiphanius in his Epistle to Iohn Bishopp of Hierusalem, translated out of greeke into latin by S. Hierome himselfe, and sett downe both amongst

S. Hierome
his respect to
Priests.

S. Hieromes
humilitie.

Sacrifice the
chiefest sal-
uation of
Christians.

S. Hieromes Epistles, and in *S. Epiphanius* his wor-
kes, where he saith: That after he had seen that there
were a multitude of holy bretheren, or fryars gathered
together in a Monastery, and the holy Priests *Hierome*
and *Vincent* (who liued amongst them) out of their
modestie and humilitie, would not exercise the offering
of Sacrifice, due vnto their function, nor labour in this
part of the Ministrie, which is the chiefest saluation of
Christians; he ordained *S. Hieromes* brother a Priest
to supply the necessitie of the monasterie, for the of-
fering of Sacrifice, and the administration of Sacra-
ments: as further witnesseth *S. Hierome* in the
3. chapter of his Epistle to *Theophilus*, against *Iohn*
of *Hierusalem*, and *Epiphanius* aboue cited.

*Optatus Mi-
lenitanus.*

The furie
of the Dona-
tists against
the Sacrifice,
and Eucha-
rist of Ca-
tholickes.

9. By this which hath been said, it is so mani-
fest, that all the six aforesaid ancient Doctors of
the Catholick Church not only held and taught
a Sacrifice in the body and blood of our Lord, and
a communion of the same, but also that this their
opinion was agreeable to the Scriptures, that it is
without all controuersie. Before all those Do-
ctors, flourished *Optatus Milenitanus*, who writing
of the furie of the hereticall Donatists, against the
Eucharist of the body and blood of our Lord,
consecrated by Catholicke Priests, saith in his
2. booke against *Parmenianus*. That your aforesaid
Bishopps might violate all holy thinges, they com-
manded the Eucharist to be cast vnto doggs; not without a
manifestation of the iudgement of God, for the same
doggs becomming madd, with their teeth tore their

Maj.

Maisters, as theenes and guilty of the holy body. &c. Againe in his 6. booke describing yet more at large, the furie of these heretickes, against the Sacrifice of the body and bloud of our Lord, offered by Catholick Priests, saith: *What is so sacrilegious, as to breake, raise, or remoue the Altars of God, upon the which you also sometimes offered? Upon which the wordes of the People, and the members of Christ are borne; where Almighty God is innocated, where the holy Ghost being desired, doth descend; from whence many take the pledge of eternall saluation, the defence of faith, and hope of Resurrection, &c. for what is the Altar, but the seate of the body and bloud of Christ? All these things your furie hath either raised, or broken, or remoued, &c. What had Christ offended you, whose body and bloud did dwell there (vpon the Altar) for a certaine time? What haue you offended against yourselves, that you should breake these Altars, vpon the which for many yeares before vs, you offered as we thinke holily? Whilest that you doe wickedly persecute our handes there, where the body of Christ doth dwell, you strike your owne, whereby you imitate the Iewes. They cast their handes on Christ vpon the Crosse, and you strike him vpon the Altar. And afterwarde. This wicked deede is doubled, whilest you breake the Chalice, the beares of the bloud of Christ; whose species you haue turned into masses or lumps, prouiding marchandize for wicked sayres. Thus Optatus.*

10. S. Cyprian, liued abond the yeare 240. and he in his 63. Epistle, proueth against the *Aquarij*

S. Cyprian
his beleeve
of this Sacri-
fice.

(cer-

(certaine hereticks who were in his time) That Iesus-Christ our Lord God, was author, and teacher of this Sacrifice, of his body and blood, which in his time, was vsed, and beleueed throughout the Christian world, as there he proueth at large, and by the same places of Scripture, which Catholic-kes at this day, alleadge against the different opinions of their aduersaries; adding also in the same Epistle, saith: *Who is more the Priest of the high God, then our Lord Iesus-Christ, who offered Sacrifice to God the Father, and offered the same, which Melchisedech had offered, that is bread and wine, to wit his body and blood.* Againe, Iesus-Christ our Lord God, he is the chief Priest of God the Father, he offered first himselfe to God the Father, and commanded that (which he then did) to be donne in commemoration of him. Moreouer, he there saith, to the Aquarian Hereticks, who would only vse water, and no wine in the Sacrament of the Chalice: *The blood of Christ, whereby we are redeemed and quickned, cannot be seene to be in the Chalice, when wine, whereby the blood of Christ is shewed, is not put into the Chalice.* And citing the wordes of consecration, as they are sett downe by S. Matthew, in the 26. chapter of his Ghospell, addeth: *Hereby we finde, that the Chalice which our Lord offered, was mixt; and that it had bin wine, which he called his blood: whereby it doth appeare, that the blood of Christ, is not offered, if there be no wine put into the Chalice, neither is our Lords Sacrifice celebrated, with lawfull sanctification, vnesse our oblation,*

Christ at his
last Supper
offered him-
selfe in Sa-
crifice.

Christ blood
seene in the
Chalice.

It was first
wine, and
after his
blood.

tion, and Sacrifice shalbe answerable to the Passions wherein our Sauour shed blood and water, &c. John. 15. 34. Againe; *As with this common wine, the mind is sett at libertie, the spirits freed, and all sorrow banished: so by drincking the blood of our Lord, and the healthfull cupp, we cast awaie the memorie of the old man, and doe forgett our former worldly conuersation, &c.* Againe: *How shall we shed our blood for Christ, who are ashamed to drinck the blood of Christ.* This, and much more to this effect, hath S. Cyprian in one afore said Epistle, besides what he hath dispersed through his other workes.

Christian
drinck, the
blood of
Christ.

11. Alexander the first, was made Bishopp of Rome, in the yeare 121. and suffered a most cruell martyrdom, for the faith in Rome, when the faith of Christ, flourished amongst the Romans, as our Aduersaries confesse: and he in his first Epistle vnto all Catholicks, repeating the wordes of consecration, addeth: *With such hostes God will be delighted and pleased, for nothing can be greater in Sacrifices then the body and blood of our Lord: neither is there any oblation more to be desired then this, for this exceedeth all oblations, which is to be offered vnto God, with a pure conscience, and to be receaued with a cleane heart, and to be worshipped of all.* Thus S. Alexander.

12. S. Clement (of whom S. Paule maketh mention, *Philippians* 4. 3.) in the 57. chapter of his 2. book of Apostolicall constitutions saith: *Let the Bishopp pray in these wordes; conserue ô Lord thy People safe, and blesse thine inheritance, &c.* Afterwards lett

Sacrifice be made, all the People expecting and praying in silence; and Sacrifice being done, lett every order a part receaue the body of our Lord, and the precious blood, approaching in order, with modestie, and reuerence, as vnto the body of the king, before they receaued it. Thus these most ancient Fathers, of the *Sacrifice* of the body, and blood of our Lord instituted by our Sauour, and continued in the Church of God, as they prooue, by the same Authorities of Scriptures, which the Catholicks alleadg at this day. And all Christian mens books, and workes, who haue written of this subiect, are so conformable, to the doctrine of those before cited Fathers in this point of the *Sacrifice*, of the body and blood of our Lord: that our Aduersaries (knowne and reputed hereticks to both parties only excepted) are not able to assigne, or bring forth any book written before the rebellion of *Luther*, which denieth the offering of *Sacrifice* to God, in the body, and blood of his only Sonne, amongst Christians. And this is sufficient to prooue, that the Scriptures, and all knowne Christian mens bookes, who writt of this subiect, before *Luther* (knowne and reputed hereticks or enormish erroneous men to both parties only excepted) teach a *Sacrifice* in the body and blood of our Lord.

CHAP. IV.

*Remission of finnes, and other blessings are,
and may be obtained, by the Sacrifice of
the body, and bloud of our Lord.*

I. **T**He Sacrifice of our Redemption, which our Lord offered for vs vpon the Crosse, is like vnto a generall Pardon, at the end of a Parliament; which is in it selfe sufficient, to pardon all his Majesties subiects for the offences there in specified, were they tenntymes more then they are: yet actually, it pardoneth not any one of them, but those who vse the meanes, which his Majesties lawes require in that case, for the applying his gracious generall pardon vnto themselves; which is to sue out a writt of pardon, or the like. So the Passion of our Lord, and his Redemption vpon the Crosse, is in it selfe sufficient to redeeme tenn thousand worlds (if there were or could be so many) from euerlasting paines, and from the punishment imposed vpon man, for originall and actuall sinne; as wittnesseth *S. Iohn* saying: *Christ is the propitiation of our finnes, and not for ours only; but also for the whole world:* yet actually (according to the common concurse of God) it redeemeth not any one man, from euerlasting torments, but those who vse the meanes, to applye the Passion of our Lord, and his Redemption

*The Sacrifice
of the Crosse,
like a Par-
don at the
end of a Par-
liament.*

vpon the Crosse to themselves, expressed in the Law of God, as witnesseth *S. Paule*, saying: *Christ was made to all that obey him, cause of eternall saluation. Heb. 5. 9.*

2. And amongst the many meanes, which Almighty God hath left vnto mankind, to apply the *Sacrifice* of our Redemptiō, and merits of Christs Passion vnto vs, this is one, the offering of a certaine, and particular, externall visible *Sacrifice* vnto God, representing the inward *Sacrifice* of our hearts and the Passion of his Sonne, thereby to acknowledge him for our God and supream Soueraigne Lord, and apply the merit of the said Passion vnto ourselues, for the remission of our finnes; as is manifest by the practise of the Church of God, euen from the beginning, or first plantation there of vpon earth: for *Abel, Noe, Abraham, Isaack, Iacob, Iob*, and the Children of *Israel*, offered particular visible *Sacrifice* to God, in commemoration of the Passion of our Lord to come, for the remission of finnes by his Passion; who was presently promised, vpon the fall of *Adam*, *Gen. 3. 5.* and in vertue, *Slaine from the beginning of the world. Apoc. 13. 12.* Wherevpon *S. Iohn* saith: *He hath redeemed vs to God in his blood, out of euery tribe, and tongue and people, and nation. Apoc. 5. 9.* And there is no saluation in any other. *Act. 4. 14.*

3. In prooffe here of, *By faith* (in Christ to come) *Abel* offered a greater host to God, then *Cain*, by which he obayned testimony, that he was just. *Heb. 11. Noe built*

Abel by Sacrifice obtained testimony of Iustice

are, and may be obtained by this Sacrifice. CHAP. IV. 47

built an Altar to our Lord, offered holocaustes upon the Altar. And our Lord smelled a sweete savour, and said: I will no more curse the earth for men: and God blessed Noe, & his Sonnes. Gen. 8. & 9. Iob (when the daies of feasting which his Children made, were past) arising up early, offered holocausts for euery one of them: For he said, least my Sonnes haue sinned. Iob. 1. Our Lord said to Eliphaz the Themanite, my furie is wrath against thee, and against thy two friends: take therefore seauen oxen, and seauen Rams, and goe to my seruant Iob, and offer holocaustes for your selues, and my seruant Iob shall pray for you &c. that the folly be not imputed vnto you, Iob 42. In the written Law, God often commanded the Priests, and People, to offer Sacrifice for the remission of their sinnes, saying: If the multitude of Israel be ignorant, and through ignorance, doe that which is against the commandements of our Lord &c. they shall offer for their sinnes a Calfe &c. and the Priest praying for them, our Lord wil be propitious vnto them. Leuit. 4. 13. If a Prince sinne through ignorance &c. he shall offer an host to our Lord, a Buck of the goates without spot, &c. and the Priest shall praye for him, and for his sinne, and it shalbe forgiven him. And if a Soule of the People of the Land, shall sinne through ignorance, doing any of these things, that by the Law of our Lord are forbidden, and offending, &c. he shall offer a shee goate without spot, &c. The Priest shall praye for him, and it shalbe forgiven him. Leuit. 4. 27. and the like is said of many other Sacrifices, offered for sinne, in the 4. 5.

Noe by Sacrifice obtained blessing.

Iob offered Sacrifice for the remission of sinnes

Eliphaz by Sacrifice and prayer obtained remission of sinnes.

and 6. chapters of *Leuiticus*; which manner of offering *Sacrifice*, for the remission of their finnes, continued in the Church of God, amongst the People of *Israel*, vntill this last Supper of our Lord.

4. At the last Supper of our Lord, our Saviour did not take away out of his Church Priesthood, and *Sacrifices* for the remission of finnes, in such sort, as that he would haue no more exteriour visible *Sacrifice* offered vnto God, for the remission of finnes. This is contrarie to the Law, and the Prophets, wch he came to fulfill, and not to breake. *Math. 5.* but translated the Priesthood, from the order of *Aron*, vnto the order of *Melchisedech. Heb. 7.* and chāged the *Sacrifice* of brute beaſts, which were offered in commemoratiō of him, for the remissiō of finnes in the old Law, into the *Sacrifice* of his body, and bloud, vnder the species of bread, and wine, for the remissiō of finnes in the new Law; to the fullfilling of the Law, and the Prophets, concerning Priesthoop, *Sacrifices*, and the remission of finnes by *Sacrifice*, offered in commemoration of him; when taking bread, he blessed, brake, and gaue it to his Disciples, and said: *This is my body which is broken for you. Cor. 11.* for the remission of finnes, as wittnesseth *Origen* in his 35. Tract vpon *S. Mathew. S. Chrysostome*, vpon the 26. of *S. Mathew*, and *S. Damascene* in the 14. chapter of his 3. book, *Orthodoxa fidei*: who all citing this text, in the places aforesaid, and there vnto, as the true sense, and meaning thereof, and words of our Lord,

Lord, For the remission of sinnes which are not put into the Bible, at the consecration of the bread, because they are annexed vnto the consecration of the Chalice, Math. 26. yet the Liturgie, or publick Church-seruice book, sett forth by S. James the Apostle, hath these wordes of our Lord thus: *This is my body which is broken, and giuen for you, for the remission of sinnes*, S. Marke, in his Liturgie readeth: *This is my body which is broke for you, and distributed in the remission of sinnes*, S. Basil, S. Chrysostome, and the Ethiopians in there Liturgies read: *This is my body which is broken for you in the remission of sinnes*.

5. in like manner our Saniour taking the Chalice; He gaue thanks, and gaue to the Apostles saying, *drincke ye all of this, for this is my bloud of the new Testament, which is shed for many vnto remission of sinnes*. Math. 16. and then offered Sacrifice in his body and bloud vnder the species of bread, and wine for the remission of the sinnes of many, according to his words: and when he had donn, he established the remission of sinnes, by the giuing of his body, and shedding of his bloud vnto God, vnder the species of bread, and wine, saying: *This doe for a commemoration of me*. Luk. 22. And, *This doe ye as often you shall drinck for the commemoration of me*. 1. Cor. 11. And so fulfilled the Law, and the Prophets, concerning Sacrifice for the remission of sinnes, by establishing in his Church, that one, pure, and cleane oblatiō, or host of his body and bloud, vnder

The Chalice
offered for
the remission
of sinnes

Vnder the species of bread and wine, for the remission of sinnes, in place of the many and diuerse *Sacrifices*, which were vsed in the Law of nature, and written Law of *Moyse*.

Propitiato-
rie Sacrifice
not taken
away but
changed.

Propitiato-
rie Sacrifice
commanded

6. And that this change of Sacrifice for the remission of sinnes, might be the better known our Lord did not speake only once of it, but diuerse tymes, and said: *This is my body which is broken for you, for the remission of sinns*; as wittnes the Liturgies, before cited, and *S. Damascene* in the 14. chapter of his 3. booke, *Orthodoxa fidei*: and also said: *This is my body which shalbe broken, or deliuered for you, for the remission of sinnes*, as wittnes *Origen*, and *S. Chrysostome* in the places before cited. And this diuersitie of words, our Lord vsed to expresse, that he both then broke his body to God, for the remission of sinnes; and also commanded, that it, and no other body should be broken to God for vs, for the remission of sinnes, in his Church, and so made voyde all the *Sacrifices* of the old Law, and established this of the new; and therefore also he said of the Chalice: *This is my blood of the new Testament, which is shed for many, for the remission of sinnes*; and, *This is my blood of the new Testament, which shalbe shed for many vnto the remission of sinnes*, as wittnes the greeke and latin Bibles: for the greeke Bibles read these words in the present tense, and the latines in the future tense, to signify vnto vs, that our Lord, then at his last Supper, offered *Sacrifice* to God the Father in his

in his body and blood for the remission of sinnes; and withall gaue an expresse command, that no other kind of *Sacrifice*, should be offered for the remission of sinnes in his Church, but the *Sacrifice* of his body and blood; which we see fulfilled.

7. As faith in Iesus-Christ to come, and the *Sacrifice* of our Lord vpon the Crosse to come, did not hinder the faithfull in the Law of nature, and written Law, from the offering of *Sacrifice* to God in the commemoration of Christs Passion to come, for the remission of their sinnes: so neither may it doe in the Law of grace: seeing that Christ, *was slaine from the beginning of the world. Apoc. 13.8.* and by vertue of his Passion, the faithfull in the Law of nature, and written Law, were saued as they are now, as our Aduersaries together with vs confesse; though now, the faithfull in the Law of grace, haue better meanes: because *the Law brought nothing to perfection: but, an introduction to a better hope. Heb. 7.19.* And, *Iesus is made a surer of a better testament. Heb. 7.22.* which he should not be, if in the new Testament, he had not instituted (as he did) a propitiatorie *Sacrifice* for sinne in better termes.

Saluation at
all tymes by
vertue of
our Lords
Passion.

8. And not only the Scriptures, at the institution of the blessed Sacrament, doe affirme that our Lord offered a propitiatorie *Sacrifice*, in his body and blood for the remission of sinnes: but also S. Paule, saith: *Every high Priest, taken from amongst men, is appointed for men, in these things which ap-*

All high
Priests ordai-
ned to offer
Sacrifice for
sinne.

pertaine to God, that he may offer Gifts, and Sacrifice for sinne. Heb. 5. 1. wherefore seeing that our Sauiour was a high Priest according to the order of Melchisedech. Heb. 5. 10. it is certaine that he offered Gifts, and vnbloudy Sacrifice for the remission of sinne: seeing that every high Priest did it. And considering that he ordayned the Apostles Bishoppes, and high Priests at his last Supper; Act. 1. it necessarily followeth, that at his last Supper, he both offered Gifts, and vnbloudy Sacrifice for the remission of sinnes: and also ordayned the Apostles Bishoppes, and high Priests, for to offer Gifts, and vnbloudy Sacrifice for the remission of sinnes: and seeing that at his last Supper, there is mention made of no other Gifts, giuen, or broken to God for the remission of sinnes, but his body, and bloud, vnder the species of bread, and wine: it manifestly followeth, that our Lord at his last Supper, instituted an vnbloudy Sacrifice, or Sacrifices of Gifts, in his body, and bloud, vnder the species of bread, and wine to be offered in his Church, for the remission of sinnes; because he then taught his Church what she should doe herin.

The Fathers
affirme that
our Lord in-
stituted a
Sacrifice for
the remis-
sion of sinnes

9. And not only the ancient Fathers when they haue occasion to speake of the last Supper of our Lord, affirme that our Sauiour offered vnbloudy Sacrifice in his body and bloud, for the remission of sinnes, as S. Clement, in the 12. chapter of his 4. book of Apostolicall constitutions: S. Alexander in the 2. chapter of his Epistle vnto all Catholicks:

S. Ire-

ar: , and may be obtained by this Sacrifice. CHAP. IV. 53

S. Irenaeus in the 23. chapter of his 5. book of heresies: *Origen* in his 35. Tract vpon *S. Mathew*: *S. Cyprian*, in his 63. Epistle: *S. Chrysostome* in his 28. homily vpon *S. Math*: *S. Augustine* in the 24. chapter of his 1. book, *De Peccatorum meritis*: but all the publicke Liturgies, or Church seruice bookes, for the administration of the communion, which haue bin vsed by any nation, or people in the Church of God before *Luther* (reputed heretickes only excepted) affirme, that our Lord at his Last Supper, instituted a Sacrifice in his body, and blood for the remission of sinnes: as the Liturgies, or books of the administration of this Sacrament, sett forth by *S. Peter*, *S. Iames*, *S. Marke*, *S. Basil*, *S. Chrysostome*, &c. and all the whole Church of God (the promises of God considered) could not decaie in the right vse, and beliefe of this Sacrament.

10. Our Sauour comming to fulfill the Law, and the Prophets, as he wittesth *Math. 5.* and all the Sacrifices in the Law of nature, and Law of *Moyse*, being figures, and shadowes of this one, and only Sacrifice of the body, and blood of our Lord, as wittnes the Scriptures, saying: *Priests that offer Gifts according to the Law, serue vnto the example, and shadow of heavenly things. Heb. 8. 5. for the Law had a shadow of good things to come. Heb. 10. 1. And all these things hapened to them in figure. 1. Cor. 10. for the Law brought nothing to perfection: but an introduction to a better hope. Heb. 7. 19.* Wherevpon *S. Augustine*, in the 20. chapter of his book, against

Our Sauour
came to full-
fill the Law,
and the Pro-
phets con-
cerning Sa-
crifice.

The Sacrifices in the old Law, shadowes of the Sacrifice in the new.

the Aduersaries of the Law, and the Prophets, saith: *Israel according to the flesh, did serue in the shadowes of the Sacrifices where with the singular Sacrifice was signified, which now the Israel, according to the spirit, doth offer.* Againe in the same chapter he saith: *Our Lord hath sworne, and it shall not repent him: Thou art a Priest for euer according to the order of Melchisedech, to commend that healthfull Sacrifice, wherein his holy body, and blood is shed for vs, where of the Sacrifices, which were commanded, to be immolated of uncleane beastes, were shadowes.* Whervpon it followeth, that the Sacrifice of the body, and blood of our Lord, was not only to be a propitiatorie Sacrifice, for the remission of sinnes; but also a Sacrifice of Thanksgiuing, peace, laud, and prayse, and for the obtayning of all those things, for which the diuerse, and sundrie Sacrifices of the Law of nature, and written Law, were vsed, to the fulfilling of the Law, and Prophecies, concerning these Sacrifices.

The diuerse Sacrifices of the old Law fulfilled in the Sacrifice of the new.

11. Wherefore, seing that in the Law of nature, and Law of *Moyse*, there were not only propitiatorie Sacrifices, for the remission of sinnes; but also of Thanksgiuing, and for peace, as also vpon vows made for the obtaining some good thing, to the honor of God, and good of personnes, as is sett downe in the 7. chapter of *Leuiticus*, and other places; as also for cessation of plagues, or other punishments, as is specified in the 2. of *Kings*, and last chapter: and in like manner for the preservation

seruation of the temporall life of men, which *Onias* the high Priest practised, in the fact of *Heliodorus*; 2. *Machab.* 3. and the people of *Israel* for the preservation of the life of *Darius*, and his children; *Esdras*; and 6. chapter: what Christian man, can with reason deny, that the Sacrifice of the body, and blood of our Lord (wherein all these Sacrifices are to be perfectly fulfilled) may not be offered to God, for the obtaining of all, or any one of these, or like benifits; especially, seing that it hath bin the practise of the Catholicke Church in all ages, as appeareth by all the Liturgies, or publicke Church seruice books of ancient tymes, where in the manner of offering the body, and blood of our Lord to God, vnder the species of bread, and wine, is sett down, not only for the remission of sinnes; but also for the obtaining those other particuler blessings, comforts, and consolations, as is to be seene, in the said books at large.

12. *S. Augustine* so constantly beleeued this doctrine, that in his 57. question vpon *Leuiticus*, he saith: *By these Sacrifices* (of the old Law) *this only Sacrifice* (the new) *was signified, wherein is true remission of sinnes: from taking the blood of which Sacrament in nourishment, there is no restraint; but rather an exhortation vnto all to drinck it.* And speaking of the practise, and vse of this meanes, for the remission of sinnes, in the 12. chapter of the 9. book of his confessions, saith: *That the Sacrifice of our redemption was offered for his Mother, for the remission*

S. Augustine, of the remission of sinne by Sacrifice.

mission of her finnes after her death: and yealding the reason, why the Sacrifice of the body and bloud of our Lord, was offered for her, in the next chapter, addeth: *All though shee was so quickened, and renewed in Christ (Whilst she remained yet amongst vs) that thy name was praysed both in her beleeffe, and lyfe: yet I dare not affirme, that after thou hadest regenerated her, by her Baptisme, there issued no word out of her mouth, against thy commandement. And in the 25. chapter of his 10. book of the cittie of God, he saith: that at the tyme of the vniuersall iudgment, it wilbe necessary, that some be purged by the fyre of the iudgmēt: because then, Noe man can offer Sacrifice for his finnes; shewing, that the offering of Sacrifice in the body, and bloud of our Lord for the remission of finnes, shall not cease vntill the end of the world, and then adding, saith: For all who offer Sacrifice for their finnes, are commonly in the sinne, for the remission whereof they doe offer Sacrifice, and when they haue offered, and it shalbe acceptable to God, then their finnes are forgiven.*

S. Cyprian, and the vvhole Catholick Church, of the remission of sinne by Sacrifice.

13. *S. Cyprian, liued about the yeare 240. yet speaking of the practise of the Catholick Church of his tyme, in his 66. Epistle, saith: The Bishopps which were before vs, haue religionously, and prudently decreed, that none of the brethren departing out of this lyfe, should name for his Executour, or Ouerseer a Clergy man, and if any did, there should be no offering for him, nor Sacrifice celebrated for his ease, or rest. In the yeare of our Lord 121. S. Alexander, the first, was made*

made Bishopp of Rome ; yet he in the 2. chapter of his first Epistle vnto all Catholicks , repeating the words, of the institution, of this *Sacrifice*, of the body, and bloud of our Lord, for the remission of sinnes, presently addeth, saying: *Crimes, and sinnes are blotted out, by offering these Sacrifices to God.* And to conclude ; the remission of sinnes , by the offering of the *Sacrifice* of the body , and bloud of our Lord , was so generally beleueed to be a matter of faith ; that in the most flourishing tyme of the Church , *Augius* was condemned of heresie , for denying amongst other things , the offering of *Sacrifice* for the dead. As wittnesseth *Epiphanius* in his recapitulation of all heresies: *S. Augustine*, in the 53. heresie of his book of heresies : and *S. Damascene*, in his book of 100. heresies. And if it were the faith of the Catholick Church, to beleue, that we might offer the *Sacrifice*, of the body, and bloud of our Lord , for the remission of the paines , and punishment due vnto some sinnes after death : no man can with reason deny, but that also , it was the faith of the same Church , to offer the *Sacrifice* of the body , and bloud of our Lord , for the remission of the sinnes of the liuing.

14. And it was not only the custome of the Catholick Church , to offer the *Sacrifice* of the body , and bloud of our Lord , for the remission of sinnes ; but also for obteyning of other benefits. *Tertullian* in his book to *Scapula* , saith , that in his tyme , *They offered Sacrifice for the health of the Empe-*

Sacrifice offered for other blessings.

ror: as we doe many tymes for our Soueraigne Lord king Charles, his Queene, and Children. *S. Augustine* in the 8. chapter of 22. book, of the cittie of God, relateth how one of his Priests offered the body of our Lord in a hous that was possessed with euill Spirits; and the wicked Spirits ceased to trouble the hous any more.

S. Chrysostome, of the custome of the Church, in offering Sacrifice.

15. *S. Chrysostome* vpon the 95. Psalme, setting downe the practise of the Catholick Church, in offering Sacrifice, saith: In euery place are Altars, and Doctrine: Thus God foretould by the Prophets: for expressing the Ecclesiasticall sinceritie, and manifesting the ingratitude of the Iewes, he saith vnto them: I haue no will in you saith the Lord omnipotent; neither will I receaue holles from your hands; for from the rising of the sunne, vnto the going downe, my name is glorified amongst the Gentills; and in euery place, Sacrifice is offered to my name, and a pure Sacrifice. See how fully, and plainely, he hath interpreted the mysticall table, which is the unbloudy Sacrifice, and calleth pure incense, the holy prayers, which are offered with the Sacrifices; for this incense doth recreate God; not that which is taken from the rootes of the earth; but that which is breathed from a pure heart. Lett my prayer therefore, be deliuered as incense in thy sight: dost thou see, how it is graunted to this Angelicall Sacrifice, to shyne most brightly in euery place: dost thou not see, how neither the Altar, nor the Canticle is comprehended, within any limits? In euery place incense is offered to my name. Therefore most certainly, the principall mysticall table,
and

and the heauenly, and the most venerable host, is the pure Sacrifice. There is also amongst vs diuers kinds of Sacrifices: for the Law of theould Testament, had diuers hosts, some for sinne, others which were called holocaustes; others, Sacrifice of praise; others of health; others for the cleansing of Leapers; briefly, there were others, and many, and diuers, for those who were censured so innumerable expiations. Great was the number of the Sacrifices of the ould Law, and aboue measure; all which the new grace entring upon, doth comprehend in one Sacrifice; by appointing one and a true host: thus S. Chrysostome. With S. Chrysostome agreeth S. Leo, in his 8. Sermon vpon the Passion, saying: Now (ô Lord) the carnall Sacrifices ceasing, the one oblation of thy body and bloud, doth fulfill the diuersity of hostes, (in the old Law) and as there is one sacrifice for all the viſtims (of the old Law) so now there is one Kingdome of all nations. Whereby we see, that the Sacrifice of the body, and bloud of our Lord, may be offered to God, for the obteyning of all, or any of those blessings, or benefits, which were assigned vnto all, or any of the Sacrifices of the old Law, or Law of nature: because they are all fulfilled in this one, and healthfull Sacrifice, to the fulfilling of the Law, and Prophets concerning Sacrifice.

16. And by this Sacrifice, appeareth the beauty, and excellency of the Catholick Church: for that dispersed, throughout the world, not only she daily offereth her selfe to God, with the body, and bloud of our Lord, and commemoration of his

H

Passion:

The beautie
of the
Church, in
offering Sa-
crifice for
her neces-
sities.

The manner
how Sacrifi-
ce obtaineth
remission of
finnes.

Sacrifice
and prayer
of more
force, then
only prayer.

Passion: but also humbly preferreth all her petitions, and prayers, desiring, that by the merits of Sacrifice of her deare Lord vpon the Crosse, and the Gift of his body, and bloud there present; God would bestow vpon her Children grace, and the Gift of penance for ther finnes, or the like. And if they put no impediment on their part, God bestoweth vpon them grace, to doe penance for their finnes, and therefore saith: *This is my bloud of the new Testament, which is shed for many vnto remission of finnes. Math. 26.* euen for as many, as put no impediment, or stopp to the grace, and gift of penance, which should be obtained by it, or to the other blessings, which by meanes of the said Sacrifice, they shall desire, at the hands of God: supposed they be expedient for the saluation of their soules, wherein, there should be no difficultie amongst Christian men: considering, that they were promised, by the Sacrifices of the ould Law, when grace and fauour did not so much abound: and that our Lord saith of prayer only: *Aske, and it shall be giuen you, for euery one that asketh, receaueth. Math. 7.* How much more then, shall this be verified, when feruent praier is ioyned with the gift of the body, and bloud of our Lord, and the commemoration of his Passion, by which God, *Math reconciled all things vnto himselfe. Coloss. 1. 20.*

CHAP. V.

How our Sauiour commanded, that we should
giue to God for vs, the same body, and blond
which he gaue, and shed; and how all the
hosts offered in Sacrifice, or giuen
in the communion, are one,
and the same.

1. **W**Hen our Sauiour instituted the
communion, and gaue commande-
ment to the Apostles, to make a
commemoration of him, he said not, as puritans
would haue it: *Preach this, or beleue this, or appre-*
hend me in heauen by faith. For it is supposed that
euery one, before he come, either to consecrat,
or receaue the communion, beleueth all the Ar-
ticles of his faith: but taking bread, he gaue thanks,
and brake, and gaue to them, saying: *This is my body,*
which is giuen for you, do this in commemoration of
me: and so commanded them, to consecrat his
body, and to giue his body to God for vs, in com-
memoration of him, and not another body, or
thing. Wherevpon it cometh to pass, that the bo-
dy, which our Sauiour gaue then to God for vs,
and the body, which euer since hath been giuen
to God for vs, or shall be giuen for vs, or recea-
ued in the Catholick communion, vnto the end

*Our Sauiour
said not,
preach this,
or beleue
this: but
doe this.*

of the world, is all one body, host, or thing; though giuen to God for vs, and receaued at diuers tymes, and in diuers places, by a multitude of people. Insomuch as, all the Christian Catholick Priests, who offer *Sacrifice*, and all the Christian Catholick communicants, who either haue, or shall receaue, or offer *Sacrifice* in the Church of God (for as much as concerneth the host, or thing offered in *Sacrifice* or receaued) do offer, and receaue all one host, all one body, euen the same which our Sauour then gaue to the Apostles, and the same which now sitteth at the right hand of God the Father in heauen, though not after the same manner; but vnder the species of bread, and wine.

2. For the better vnderstanding whereof, it is necessary to obserue, that these words *Sacrifice, Oblation, Gifts, Communion, &c.* are somtymes taken in the Scriptures, and Fathers for the thing sacrificed, offered, giuen, or communicated; and somtymes for the actions in the *Sacrifice, Oblations, Gifts, or Communion*; so when we saye, that the *Sacrifice, Oblation, Gift, or Communion* of all Christian Catholicks, is all one, we intend the thing sacrificed, offered or giuen, and not the actions: for the actions whereby the *Sacrifice* is consecrated, offered or giuen are diuers, and many; euen as many as there are men, who consecrate, or receaue; and so the *Sacrifices, Oblations, Hosts, and Communions*, may be saied to be many, though the substantiall thing consecrated, offered, and giuen in the communion

*The thing
sacrificed,
is one eue-
rywhere,
though the
actions be
diuers.*

munion be one, and the same body, according to these wordes of our Sauour saying: *Doe this*, the same which he then did, who consecrated his true, and reall body, and gaue it to God for vs, and vnto euery one of the Apostles in the communion; if we will beleue the expresse Text it self.

3. And this *S. Paule* excellently explicateth out of the 39. *Psal.* saying: *Christ comming into the world,* he saith, *host*, and oblation thou wouldst not; but a body thou hast fitted to me: *Holocaust* for sinne did not please thee: then said I, behold I come. In the head of the book it is writtten of mee: That I may do thy Will *ô God*; saying before: because *hosts*, and oblations, and holocausts, and for sinne thou wouldst not: neither did they please thee, which are offered according to the Law (of *Moy- ses*) then said I: Behould I come, that I may do thy Will *ô God*. He taketh away the first, that he may establish that which followeth. Thus *S. Paule* *Heb.* 10. 5. where the Apostle doth excellently shew, that when the *hosts*, oblations, holocausts, and sinne offerings, which were vsed in the old Law, should be abrogated, and taken away out of the Church, as they were, at our Sauours last Supper, after that he had eaten the Paschall Lamb: then presently a body should succeed in all their places, of such excellency, and perfections, that it should be worthy, and fitt to be offered to God; which we find true by experience: for assoone as our Sauour had ended the Paschall Lamb, and in it all the *Sacrifices* of the old Law, he presently took bread, and bra-

One body in place of all the Sacrifices of the old Law.

The Sacrifices of the old Law ended, presently the Sacrifice of the new begun.

ke, and gaue thanks, and said: *Take ye and eat, this is my body, which is giuen for you*, to God, in place of all the *Sacrifices* of the ould Law, and establishing the giuing of his body to God for vs, added: *Do this in a commemoration of me*, and so as *S. Paule* here saith: he took away all the former *Sacrifices* of the ould Law, to establish the giuing of his body to God for vs, which was to follow after they were abrogated, or ended.

One host at
the last Sup-
per, vpon the
Croß, and
daily Sacri-
fices of the
Church.

4. Though in the ould Law, there were many *Sacrifices*, *Holocausts*, *Oblations*, and *Hosts*: yet in the new Law all the *Sacrifices*, *Oblations*, and *Hosts* should be but one; as *S. Paule* saith: *A body thou hast fitted to me*, one body in all the *Sacrifices* of the new Law, though offered in euery place, amongst the conuerted Gentils, as was foretold by the Prophet *Malachie*; which here also *S. Paul* further signifyeth, saying: *Christ offering one host for sinnes for euer, sitteth on the right hand of God: for by one oblatiō, hath he consummated for euer them that are sanctified*: shewing that in the new Law, there are not many *Hosts*, *Oblations*, or *Holocausts* to be offered; but only one Host, the body of the Sonne of God, which was giuen for vs to God at his last Supper, and vpon the Croße, and shall be giue to God for vs in his Church, vntill the end of the world, according to the words of our Sauiour, saying: *This is my body, which is giuen for you, (to God) doe this for a commemoration of me*, as *S. Paul* addeth vntill he come to Iudgment, *1. Cor. 11.* Wherevpon *S. Augustin* in the 20. chapter of his

10. book

10. book of the cittie of God, saith: *Christ is the Priest, he it is that offereth, and he is the oblation: The Sacrament of which thing, he would that it should be the daily Sacrifice of the Church; which being the body of him, her head, hath learned to offer herself by him, and of this Sacrifice, the many, and diuers ancient Sacrifices of the Saints, were signes; that whilst this one Sacrifice, was figured, or sett forth by many, one thing might, as it were be expressed, by many words, and be much commended without tediousnes. To this chiefe, and true Sacrifice, all the false Sacrifices haue given place. Thus S. Augustin, where the Saint manifestly and clearely sheweth, that Christ himself is the oblation in the daily Sacrifice of his Church, succeeding in place of all the Sacrifices of the Saints in ould Law, and that the Church which is his body, hath learned to offer herself by him to God in this one, and yet daily Sacrifice of his Church; which is the same that the Catholick Church doth teach at this day.*

*Christ both
the Priest,
and the ob-
lation.*

5. Moreouer S. Augustin in the 20. chapter of the 17. book of the cittie of God, reciting this same place, which S. Paul hath before cited, out of the 39. Psal. saith: *To be partakers of this table, is to begin to liue; for in another book which is called Ecclesiastes, he saith. There is no such good belonging to man, as that he shall eat, and drinck; which we may easely vnderstand, to belong vnto the being partaker of this table, which the Mediator himself, or Priest of the new Testament, according to the order of Melchisedech, doth bring in, of his*

The Sacrifice of the body and blood of our Lord, succeeds all the Sacrifices of the old Law.

Christians are not without Sacrifice.

his body and blood; for that Sacrifice hath succeeded, in place of all those Sacrifices, of the old Testament, which were immolated in figure of this to come: for which cause we also do acknowledge, that voyce of the same Mediator, speaking by way of Prophecy, in the 39. Psalm: Sacrifice and oblation thou wouldst not; but a body thou hast fitted to me; for in place of all these Sacrifices, and oblations (of the old Law) his body is offered, and administered, to the communicants. So S. Augustin: where he sheweth most playnely that, this same body of Christ, is offered in Sacrifice, and deliuered in the communion vnto all the communicants. Againe in his book vpon the Psalmes, expounding these words of the 39. Psal. alledged here by S. Paul, he saith: Sacrifices and oblations thou wouldst not. What then? are wee therefore in this tyme, sent away without Sacrifice? God forbid. But a body thou hast fitted to me, therefore thou wouldst not the other, that thou mightest perfect this &c. and so shewing that this body is that, which is sacrificed, and giuen in the communion, addeth: In this body we are, of this body we are partakers, that which we haue receaued we know, and you that doe not know, shall know, and when you haue learned; I pray to God, that you may not take it to your condemnation: for he that eateth and drincketh unworthily, eateth, and drincketh judgment to himself. So S. Augustin.

6. Primasius Bilhop of Vtica in Africa, and a disciple of S. August. vpon the 10. to the Hebrewes, saith: In the Sacrifices of the Altar, the host is one, and

not many, though it be offered up by many, in diuers places, and at diuers tymes: the diuine power of the word doth make that there are not many Sacrifices, but one, although it be offered by many &c. Neither is there now, one greater Sacrifice, and an other lesser, or one offered to day, and another to morrow; but alwayes the self same, hauing equall magnitude. Wherefore this Sacrifice of Christ is one, and not many; for if it should be otherwise, because it is offered in many places, there should be many Christs: which God forbidd: one Christ therefore is in all them places. And as that which is offered euery where, is one body, and not many bodies: so also the Sacrifice is one. Thus Primasius.

The Sacrifice offered by many is one, though offered in diuers places, and at diuers tymes.

7. And in like manner S. Chrysostome vpon the 10. to the Heb. saith: The holy oblation, by what Priest soeuer it be offered, is the self same, which Christ gaue to his Disciples, this hath nothing less in it then that had; because men do not sanctify it, but Christ himself, who before had consecrated that. And in his 24. Hom. vpon the first to the Corinthians, speaking of the Christian Sacrifice, which was vpon the Altar, saith: This body, when it was placed in the manger, was reuerenced by the Magi, who though wicked, and Barbarous men (by nation) yet left their contrey, and home, and vndertook a long voyage: and when they came, they adored with great fear, and trembling. Let vs Cittizens of heauen, imitate at least these Barbarous people: for they though they saw him in a manger, and in a cottage, and not in such state, as thou see'st him now: yet they approached vnto him, wit great reuerence: and thou dost

All Priests offer the same oblation, or host.

The same body vpon the Altar, which was in the manger, and adored by the Magi.

Christians
offer al-
wayes the
self same
sacrifice.

not see him in a manger, but vpon the Altar, not held by a woman, but by a Priest assisting, and a number of Angels flying about these things, which are set before thee. And the same Saint vpo the 10. chapter to the Hebrews, and 17. Hom. speaking more at lardge, of our Christian Sacrifice, saith: *This Sacrifice* (which now we vse in the Church) *is an example of that, which Christ offered, euen the self same: for we offer alwayes the same; not now truly another, but alwayes the same; wherefore the Sacrifice is one for this reason.* Because it is offered vp in many places, are there not many Christs? No indeede, but one Christ euery where, who is wholly heere, and wholly there; one body, and euen as one body is offered in many places, and not many bodyes; so there is one Sacrifice. He is our Bishopp, who offered that host, which doth cleanse vs, and we offer euen the same, which was then offered, which cannot be consumed. This is done in commemoration of him, which was then done; for he said: *Doe this* (the same that he then did) *in remembrance of me.* Thus S. Crisostome. Where still we see, that the same body or host is offered in all Catholicke Sacrifices, and receaued in their communions; in such sort, as that all Christian Catholicks receaue equally the same body of our Lord in the communion. Wherevpon the same S. Chrysostome in his 18. Homily vpon the 2. Epistle of S. Paule to the Corinthians, saith: *Sometimes there is no difference betweene the Priest, and the people, as for example, when they receaue the terrible misteries: for we admit all equally vnto them; for it is not in the new*

Law

Law, as it was in the ould, where the Priest did eate somethings, and the people others; where it was not lawfull for the people to eate of those things, of which the Priest did. In the new Law it is farr otherwise; seeing that one body, and one cuppe is sett before all men.

8. And the like affirmeth *S. Ambrose* in his first praier for preparation to Masse, saying: *O Lord Iesus-Christ, with what contrition of heart, with what fountaine of teares, with what reuerence and feare, with how great chastitie of body, and puritie of minde, this diuine and heavenly Sacrifice is to be performed, where thy flesh is in veritie taken, where thy bloud is in veritie drunken, where the highest are ioyned to the lowest, where the holy Angells are present, where thou art the Priest, and the Sacrifice after a wonderfull and unspeakeable manner established.* Thus *S. Ambrose*: with whom also agreeth *Theodore* vpon the 8. chapter to the *Hebrewes*, saying: *It is manifest to those who are learned in diuine things, that we doe not offer an other Sacrifice: but we celebrate the memorie of this one, and healthfull (Sacrifice) for this our Lord himselfe commanded vs saying: Doe this in commoration of me.* So *Theodore*: whereby it appeareth, that the want of beleeuing that the same body or host is giuen to God in all Christian Catholick *Sacrifices*, and is receaued by all in the communion; is not any defect in the Scriptures, but the want of learning (as *Theodore* saith) in diuine things.

9. In like manner our Sauour instituted, and commanded, that we should offer in *Sacrifice* vnto

Christ the
Priest, and
the Sacri-
fice.

*The same
bloud of
our Sauiour
euery vvhe-
re offered.*

God, and communicat of the same substantiall bloud, which he shed for vs to his heavenly Father, and gaue in the communion, *When taking the Chalice he gaue thanks, and gaue to the Apostles, saying (as Protestants and Puritans translate) drink ye all of this for this is my bloud of the new Testament, which is shed for many, for the remission of sinnes, Math. 26. 27. and then gaue a commandement, saying: This doe ye, as often as you drink it, in remembrance of me. 1. Cor. 11. 25. and so ordayned, and commanded the Apostles, not that they should shed for vs to God, or communicat of any new thing, but the same bloud, which he then shed for vs: and therefore he saith: This do ye, and not a resemblance of this, or do a thing like this. Wherevpō S. Paul saith: The Chalice of blessing which wee bleſſ, is it not the communication of the bloud of Christ. 1. Co. 10. 16.* Herein consisteth the excellency of the *Sacrifice*, and communion in the Catholick Church, that all offer one, and the same *Sacrifice*, and communicate of one, and the same substantiall body, and bloud of Christ vnder the species of bread, and wine. And therefore all who worthily communicate in the Catholick Church, are all one, because they are all vnited corporally, and spiritually to the one, and the same body of the Sonne of God, and so become as *S. Peter*, saith: *Partakers of the diuine nature. 2. Pet. 1. 4. and be (as S. Paul saith) members of Christs body, of his flesh, and of his bones. Ephes. 5. 30.* Wherevpon *S. Chrysostome* in his 2. *Hom.* vpon the 2. Epistle to *Timothie*, saith: *The*

*The excellency of the
Sacrifice,
and communion in
the Catho-
lick Church.*

holy oblation, whether Peter offer it, or Paul offer it, or any other Priest, is the self same, which Christ himself gaue to his Disciples, vvhich Priests now also doe consecrate; this hath nothing left then was in that.

10. If our Sauour had not intended, that the Apostles should consecrate, and giue to God the same body, which he did, and also giue the same body in the communion, which he did, but a peece of bread, or the like, as I haue said before; hee would not haue said: *This is my body, vvhich is giuen for you, or, This is my bloud of the new Testament vvhich is shed for many, for remission of sinnes*, but haue left them out, and the sense would haue been better and more cleare thus: *Iesus took bread, and blessed, and brak, and gaue to his Disciples, and said, take ye, and eate; do this for as commemoration of me; and taking likewise the Chalice, he gaue thanks, and gaue to them, saying, drinck ye all of this; this doe ye as often as you drink it.* And then it had been a clear case, that our Sauour had instituted a Puritan communion, to eat a peece of bread, and drink a sup of wine in remembrance that Christ dyed for vs, and be thankfull. But seeing that our Sauour gaue his body to God for vs, and gaue his body and bloud in the communion, and commanded vs to do the same; there is no place left, for any Catholick Christian man to doubt, whether the body, or thing, which our Sauour gaue to God for vs, at his last Supper, offered vpon the Crosse deliuered in the communion, and which

*Our Sau-
ours vvordes
in vaine, vn-
lesse he had
spoken of his
true and
reall body.*

is now offered, or giuen to God in the Church of God, and deliuered in the communion, be one and the same substantiall body: vnlesse we either deny the playn Text of Scripture, and the consent of the Catholick Church, for these 1600. yeares, or the omnipotency of God, and say that he cannot effect it, and so hath deceaued his Church, for these many hundred yeares together, both which is absurd, and not befitting the thoughts of any Christian.

*Our Sauour
promised to
giue bread
to eate,
vvhich
should be
his flesh.*

11. Moreouer our Sauour, promised to giue bread to eate, which should be his flesh, saying: *The bread vvhich I vwill giue, is my flesh, &c. Ioh. 6:* but he did no promise, to giue his flesh to eate, cut into peeces; for that was the errour of the Capernits: but his whole flesh, and body; and so promised that his whole flesh, and body should be in diuerse places distributed, or giuen by himselfe, and caried in his owne hands, who is both able to *doe what soeuer he promised, Rom. 4. 20.* and *vwill vwatch vpon his vword to doe it, Ierem. 1. 12.* As we find by experience he did, in the institution of the communion, according to the plaine, and expresse Text of Scripture, saying: *Iesus tooke bread, and blessed, and brake, and gaue to his Disciples, and said: Take ye, and eate, this is my body, Math. 26. And the Scriptures cannot be broken,* as our Sauour himselfe said, *Ioh. 10. 35.*

12. That one, and the same substantiall body of our Lord, may by the omnipotency of his will,
not

not only be Sacramentally in diuerſe places at the ſame tyme, as it is in the bleſſed Sacrament; but alſo viſibly and perſonally, is manifeſt; for our Aduerſaries confeſſe, that the body of our Lord, hath alwayes bin in heauen, ſince the tyme of his *Aſcenſion*: yet the Scriptures ſay, that ſince the tyme of his *Aſcenſion*, *S. Paule* being in priſon, our Sauour, ſtood by him, and ſaid, *be conſtant &c. Act. 23. 11.* and ſeing that our Sauour ſtood by *S. Paule* in the priſon, and ſpoke vnto him, ſtanding by him; certainly he was vpon earth: vnleſſe our Aduerſaries, will make our Sauour to haue ſo long leggs, as that being in heauen, he may alſo ſtand vpon the earth, which is abſurd: and then he ſhould not be cōtained in heauen, as our Aduerſaries affirme.

The body of our Lord both in heauen and earth at the ſame tyme.

Our Sauour ſtood by S. Paule.

13. At the vocation of *S. Paule*, *S. Luke*, ſaith, that the men who were in the companie of *S. Paule* when our Lord ſpoke vnto him, *Heard a voice: but ſaw noe man, Act. 9. 7.* ſo there was a man preſent to be ſeen; otherwiſe, it were in vaine, for the Scriptures to ſaye: *They ſaw no man*, when there was none to be ſeen. Againe, *S. Ananias*, ſaid vnto *S. Paule*: *The God of our Fathers hath preordained thee, that thou ſhouldeſt knowe his will, and ſee the juſt one, and here his voice from his mouth, Act. 22. 15.* all which words import, the perſonall preſence of our Lord vpon earth, for otherwiſe *S. Paule*, could not haue heard our Lords voice from his mouth, if he had bin in heauen: neither would the Scriptures haue ſaid, that he had heard his voice from his

S. Paule heard our Sauours voice.

S. Paule heard our Sauours voice, from his mouth.

his mouth, if our Lord had appeared only in a vision, or resemblance, and not in his proper person: for that had not bin his mouth; but a resemblance of it. Wherefore seeing that *S. Paule* heard our Lords voice from his mouth, it is manifest, that our Lord was personally vpon earth.

*Our Sauiour
ordained S.
Paule Mini-
ster of the
Ghospell.*

14. The cause why our Lord appeared to *S. Paule*, was as our Sauiour then said: *To this end, that I may ordaine the a Minister, and Wittnes of these things, which thou hast seen,* as were the rest of the Apostles, who were made Ministers of the Ghospels, and wittnesses of the Resurrection, not from heauen, or in a vision only; but by our Lords personally appearing vnto them vpon earth. Wherevpon *S. Paule* saith: *Am not I an Apostle, haue not I seen Christ Iesus our Lord,* 1. Cor. 9. 1. which argument had not bin sufficient, to proue that he was an Apostle, had he not seen our Lord in person here vpon earth; as did the rest of the Apostles: but only in a vision: for *S. Ananias* also saw our Lord after his *Ascension* in a vision, *Act. 9. 10.* yet he was not an Apostle.

*S. Paule
sawv our Sa-
uiour, as the
rest of the
Apostles
did.*

15. Moreouer *S. Paule*, affirmeth that he saw our Sauiour, as the rest of the Apostles saw him, which was corporally here vpon earth, saying: *Our Lord was seen of Cephas; after of the eleuen: Then was he seen of more then fine hundred Brethren: moreover he was seen of Iames, and last of me,* 1. Cor. 15. 15. where he putteth no difference, betweene his manner of seeing our Lord, and the manner, in which

which the other Apostles, and Disciples saw our Lord, which was in his proper person. Wherefore seeing that our Lord is alwayes personally in heauen, and shalbe personally in heauen vntill the daye of judgment as our Aduersaries confesse; and yet the Scriptures so often affirme, that *S. Paule* (since his Ascension) saw him vpon earth, heard him speake standing by him, heard his voice from his mouth, was ordained Minister of the Gospell by him, and wittnes of his resurrection from death, as were the rest of the Apostles; and the ancient Fathers, with one voice so constantly affirming, that the body of our Lord after consecration is in the blessed Sacrament of the Altar; who without Testimony of Scriptures or Fathers shall affirme, that one, and the same true, reall, and substantiall body, cannot by diuine power, be in diuerse places at one, and the same tyme, that is not very incredulous.

CHAP. VI.

One, and the same substantiall body, and bloud of our Lord, in the holy Sacrament, is in diuerse places, and vnder diuerse dimensions, at the same tyme.

I. **O**VR Sauionr foreseeing, that there would come a tyme, when there should arise men, who would call themselues Christians,

K

Our Sauiours prouidence in preventing error in this Sacrament.

stians, and yet both deny the offering of visible *Sacrifice*, in his body, and blood, and also that God, by the power of his will, could putt one, and the same, his substantiall body, in diuerse places, and vnder diuerse dimensions, (at the same tyme) to preuent their incredulitie, at the institution of the blessed Sacrament, not only said once, of the thing, which he deliuered in the communion vnto the Apostles, *This is my body which is giuen for you: This is the Chalice, the new Testament in my blood which is shed for you, Luk. 22.* but also to establish this truth, of the being of his one, true, reall, and substantiall body; and blood in all the Christian *Sacrifices*, and Sacraments, which were to be offered, and communicated throughout the whole world, that there might neuer be any more question, or doubt of it amongst Christians, who should professe the doctrine of *Iesus-Christ*, spoke often of this *Sacrifice*, and Sacrament, at his last Supper, and ~~Sacrament~~, and said vpon diuerse occasions: *This is my body; This is my body which is giuen for you; This is my body which is broken for you; This Chalice is the new Testament in my blood, drinke ye all of this; for this is my blood, of the new Testament, which is shed for many, for the remission of sinnes; This is my body, which shalbe deliuered for you; Drinke ye all of this, for this is my blood of the new Testament, which shalbe shed for many, vnto remission of sinnes; This is the Chalice, the new Testament in my blood, which shalbe shed for you: as not only doe wittnes, the greek*

Our Saviour
spoke often
of this Sa-
crament.

greek, and latin Bibles, *Matb. 26. Mar. 14. Luk. 22. 1. Cor. 11.* and both the greek, and latin Fathers, in their seuerall workes: but also the practise of both the greek, and latin Church, in their seuerall Liturgies, or books of the consecration, and administration of this Sacrament; and no where, either in the greek, or latin Bibles, or in the greek or latin Fathers, or in the ancient Liturgies, or books of the consecration, and administration of this Sacrament, are the wordes of the institution of this Sacrament, read: *This is only a signe of my body*, or: *This doth only signifie my body*, as our Adversaries would haue them to saie, or signifie: but euery where, both in the greek, and latin Bibles, and in the greek, and latin Fathers, and ancient books of consecration, and administration of this Sacrament, where the wordes of the institution of this Sacrament are read, or alleadged, they are read and alleadged: *This is my body: This is my blood &c.*

*Signe neuer
read amongst
the vvords
of the insti-
tution of the
SACRAMENT.*

2. And though the *Gr̃ecians*, alwayes in their Bibles, and for the most part in their books of the consecration of this Sacrament, and other books, read the wordes of the institution of this Sacrament in the present tense, as: *This is my body*, *Which is giuen for you*, or *Which is broken for you*, and: *This is my blood of the new Testament*, *Which is shed for many*: and the latines for the most part, both in their Bibles books of consecration, and other books, read them in the future tense, as: *This is my*

*The greek
Bibles, read
the vvords
of the insti-
tution in the
present ten-
se.*

body which shalbe deliuered for you, and my blood which shalbe shed for you: yet neither of them find fault with the other, or reprehend the diuersitie in reading: because our Lord, at the institution of this Sacrament, spoke often of his body, and blood, and not only said, that it was his body, and blood, which he then gaue, broke, and shed to God for vs, and deliuered in the communion vnto the Apostles; but also said, that the same his body, and blood, should be deliuered, and shed to God for vs, as a cleane oblation, or vnbloudy Sacrifice, in his Church vntill he come to the fullfilling of the Law, and the Prophets.

Our Saviour
instituted a
Sacrifice in
his body to
the fullfilling
of the Law,
and Pro-
phets.

3. In the old Law, there were cleane, or vnbloudy Sacrifices, *Leuit. 2. 1. 4. and 5. Leuit. 5. 11.* and these things were don in figure of vs, *1. Cor. 10. 6.* For the Law brought nothing to perfection; but an introduction to a better hope, *Heb. 7. 19.* And the Prophets, speake of Priests, Leuites, and vnbloudy Sacrifice, or a cleane oblation to be established in the new Law; as *Isaie 61. 6. Isaie 66. 21. Ieremie 33. 18. Psal. 109. 4. Daniel 9. 27. Malachie 1. 11.* And therefore our Lord said of his body, and blood in the institution of this Sacrament: This is my body, and blood which is giuen, and is shed for you now, and shalbe giuen, and shed for you in the commemoratiō of me: To fullfill the Law and the Prophets, concerning Priests, Leuites and vnbloudy Sacrifice.

4. The Grecians, in their Bibles, reading alwayes these

theſe words in the inſtitution of this Sacrament, in the preſent tenſe, doe demonſtrate, that our Lord, at the inſtitution of this Sacrament, did not ſpeake of the giuing or breaking of his body, or ſhedding of his blood vpon the Croſſe, but of his then breaking of his body, and ſhedding of his blood, at the inſtitution of the communion, to the verifying of his words, ſpoken in the preſent tenſe; and the ſayings of the ancient Fathers, who affirme that he was then at his laſt Supper, both the Prielt, and victime, hoſt, or gift, and both the banquet, and the gueſt; as of *S. Cyprian* in his 63. Epistle; *Origen* in his 35. Tract vpon *S. Mattheu*; *S. Gregorie Niſſen* in his Oration of the Reſurrection; *S. Ambroſe* in his firſt preparation to Maſſe; *S. Chriſoſtome* in his 28. Homilie vpon the 1. to the *Corinthians*; *S. Hierome* in his 2. queſtion, of his 150. Epistle vnto *Hedibia*, and in his Commentaries vpon the 80. Pſalme, and vpon the 11. chapter of *Oſee*; *S. Auguſtine* in the 20. chapter of his 10. book of the cittie of God, and in his 2. Sermon vpon the 33. Pſalme, ſaying: *Chriſt carried himſelf after a certaine manner, When he ſaid: This is my body*: becauſe, he carried himſelf vnder the ſpecies of bread. Neither was was his body broken vpon the Croſſe, as wittneſ both Sriptures, and Fathers; *Iohn*. 19. 39. *Exod*. 12. 46. *S. Chriſoſtome* vpon the 10. chapter of the 1. to the *Corinthians*, and *Theophilaſt*, and *Oecumenus* in the ſame place: neither will our Aduerſaries be able to finde theſe

*Our Saviour
at the inſti-
tution of the
Sacrament,
did not ſpea-
ke of his bo-
dy as vpon
the Croſſe.*

words, *is broken*, put for *shalbe crucified* in the whole Bible; for though the Prophet *Isaie* saie: *He was brused for our iniquities*; or as the Septuagint read: *He was made infirme or weake for our iniquities*; yet no where doe they saie: *He was broken vpon the Crosse*; or put these words, *is broken*, for *shalbe crucified*, as both one: because the Scriptures saie, that he was not broken vpon the Crosse, and cannot be contrary vnto themselves. Neither was the tyme of our Lords Passion, then begun, as our Adversaries also confesse, and therefore our Lord, could not then saye, and saye truly: *This is my body which is broken for you*, intending that it was broken for them vpon the Crosse, or in his Passion.

Not probable that our Lord would vse equiuocation in his last will, and testament.

5. Neither is it any way probable, that our Lord, who was truth it selfe, and descended down from heauē, to teach men the way of truth, should in the making of his Testament, instituting of a Sacramēt, and administrating of the communion, and going to his Passion, not only equiuocate, and put the present tense so often for the future, and vse analogie of tymes, in a thing which did concerne all mens saluations, contrary to the common custome of speech, and vnderstanding of reasonable men: but also, leaue the consecration of a Sacrament to be made, or recorded to all future ages, in words, which of themselves should not be true.

The Euangelists would not put

6. Neither is it any way probable, that the 3. Euangelists, and S. Paule, or any of them, would haue

haue penned theſe words of the institution of this Sacrament, in the preſent tenſe, without any further expoſition, had not our Lord, both ſpo-
ken, and intended that they ſhould be vnderſtood in the preſent tenſe: ſeeing that words are inſtituted to ſignify the reall intention of mens minds, eſpecially in laſt wills, and Teſtaments, in matters of Sacraments, and ſerious affaires, which concerne all mens ſoules, and not for to ſaye one thing, and think another.

dovvne the
laſt will,
and Teſta-
ment of our
Lord, other
wviſe then
he ſpake it.

7. This Sacrament, is publiſhed, to be worthily receaved of all thoſe, who ſhall receave it vnder penalty of euerlaſting fyre, and damnation, 1. Cor. 11. which cannot be without a true faith, and belief in this Sacrament: and how cann they haue a true faith, or believe of this Sacramēt who knowe not by faith, but by coniecture only, what this Sacrament is, or what our Lord inſtituted, as witneſſeth experiēce. For when our Aduerſaries ſaie, that theſe words of the institution of this Sacrament: *This is my body, which is broken for you*, are to be vnderſtood thus, *This is a ſigne of my body which ſhalbe crucified for you*: how doe they knowe that theſe words, *a body*, is taken in this place for a ſigne of a body, *is* for ſhall, and *broken* for crucified, but by a meere coniecture: ſeing that neither Scriptures, nor Fathers, nor praſtiſe of the Catholick Church of former ages, doe tell them ſo, nor yet any dictionary, or lexicon in any language.

The danger
of vſing e-
quiucation
in the laſt
will and te-
ſtament of
our Lord.

8. The same greek Bibles in the same places, doe affirme, that our Sauour speaketh of his owne actions about the communion, and what he would haue the Apostles to doe, in the consecration of the communion, and not what the Jewes were to inflict vpon him, at his Passion, as I haue proued at large in the 1. and 2. chapters of this book.

9. The greek Fathers who vnderstood greek, and knew the mind of our Sauour, and his sense, and meaning of these his words of the institution of this Sacrament, as well as our Aduersaries, doe affirme, that our Lord, then at the institution of this Sacrament, offred *Sacrifice*, in his body, and bloud, as *S. Irenaus*, saying: *Christ* (at his last Supper) taught the new oblation of the new Testament, which the Church hauing receaued from the Apostles, doth offer vnto God, throughout the whole world, which was the *Sacrifice*, of the body, and bloud of our Lord, as I haue proued in the former chapter. *S. Chrysostome*, in his 24. Homily vpon the 1. to the Corinthians: *Christ* (at his last Supper) commanded himselfe to be offred in lieu of the slaughter of bestes: and in the 27. following: In steed of the bloud of bestes, he brought in his owne bloud. *S. Gregorie Nissen*, in his Oration of the Resurrection: *Christ*, after an unspeakable, and hidden manner of Sacrifice, preoccupied the violent force of his death, and being the Priest, and the Lambe of God, offred himselfe an oblation and wictime for vs. When was this donne? When he
exbi-

The greek
Fathers af-
firme, that
our Lord at
his last Sup-
per institu-
ted a Sacri-
fice in his
body and
bloud.

exhibited his body to be eaten, and his blood to be drunke by his familiar freinds. Whervpon Theodoret vpon the 109. Psalme, saith: *Christ did begin the Priesthood (of the new Law) in the night, when he undertooke the Crosse, when he took bread and brake, &c.* And Occumenus vpon the 5. to the Hebrews saith: *Christ deliuered the forme of his Priesthood (of the new Law) vnto Priests in the mysticall banquet and Supper.* So the grecians Fathers.

10. The first amongst the Fathers who cite these words of the institution of this Sacrament, are *S. Alexander* of the latin Church, and *S. Iustine* Martyr of the greek Church: the words of *S. Alexander* I haue sett downe in the 3. chapter: *S. Iustine* Martyr writt a 2. Apologie, for the Christians vnto *Antoninus Pius* the Emperor, and Senate, and people of Rome, in the yeare of our Lord 150. or as *Eusebius* in his Cronikle saith in the yeare 143. In which Apologie he plainely and manifestly proposeth vnto the Emperor, Senate, and people of Rome, the faith of the Christians in his tyme, concerning the Eucharist, saying: *These who amongst vs are called Deacons, giue vnto euery one of the Assistants to take of this bread, and wine and water, made the Eucharist, and also to carrie to the absent. And this meate is called amongst vs the Eucharist, whereof it is not lawfull for any to be partaker, but those who beleeeue, that our doctrine is true, and haue been washed with the lauer of remission of sinns, and regeneration, and doe liue according to the ordinance of*

The first Fathers vvhob alledged the vvhords of the institution of this Sacrament.

Christ, for we doe not take these things as common bread nor common drinke; but after the same manner, that Christ Iesus our Sauour was made flesh by the word of God, and had flesh and blood for our saluation; so also haue we been taught that the food (whereof by change our flesh and our blood are nourished) made the Eucharist, by the word of prayer proceeding from him, is the flesh and blood of the same Iesus made flesh. For the Apostles in their commentaries called the Gospells, haue related vnto us, that Iesus hath ordained them to doe so: that hee took kread, and making it the Eucharist, he said: Doe this in commemoration of me: This is my body. And taking likewise the Chalice, and making it the Eucharist, he said: This is my blood. And gaue them to the Apostles only. Thus S. Iustine to the Emperour, Senate, and people of Rome in the yeare 143. or 150. Whereby we may obserue, that not only the faithfull of these tymes beleueed that the same flesh, and blood which was incarnate, was in diuers places, and vnder diuers dimensions at the same tyme in the Eucharist, or communion: but that this command of our Lord, Doe this for a commemoration of me, was taken, euen in the infancy of the Church, to be a command, giuen vnto the Apostles, and their Successors, in the Church of God, to consecrate the true, reall and substantiall body and blood of our Lord, vnder the species of bread, and wine; and that the words of our Lord in the institution of the communion, which are spoken in the present tense, as

se, as *This is my body which is broken for you*, or in the future tense, as *This is my body which shalbe deliuered for you*, are both to be vnderstood of his body in the Sacrifice, and communion; and not vpon the Crosse; as *This is my body which is broken for you*, now, and *This is my body which shalbe deliuered for you*, to God in the commemoration of me. Wherevpon *S. Chrysostome*, in his 24. Homily vpon the 1. to the Corinthians, saith to the communicants in the holy communion, *Thou art not nourished of one body; and he of another: but we are all nourished of the same body*, one and the same substantiall body of our Lord, being in all the Christian Communions, vnder the species of bread, by the will and power of our Lord.

11. Somme also of the greek Fathers, alledge these words, of the institution of this Sacrament, in the future tense, as *This is my body which shalbe deliuered for you*, and yet also vnderstand thereby, that one, and the same substantiall body, of our Lord, should be giuen to God, for vs in all Christian Sacrifices, and be administrated in the communion, to all the communicants: as *S. Irenaeus* (who liued about the yeare 180.) in the 23. chapter of his 4. book of heresies; *S. Dionysius Alexandrinus* (who liued about the yeare 250.) in his Answer vnto the obiections of *Paulus Samosatenus* (an heretike) sett downe in the 3. Tome of *Bibliotheca Patrum*; *Theodore*, vpon the 1. to the Corinthians, and 11. chapter; *S. Chrysostome* in his

Some greek Fathers, read the words of institution in both senses.

83. Homily vpon *S. Mathew*, &c.

12. The latin Bibles, more manifestly to demonstrate vnto all men that our Lord at his last Supper, spoke diuers tymes of his body, and bloud, and that the same his substantiall body, and bloud

The Latins read the vvords of institution, in both senses.

may be in diuers places, and vnder diuers dimensions, at one, and the same tyme; read those words, in the institution of this Sacrament, in both tenses, and say of the body: *This is my body which is giuen for you*, 10. *Luk* 22. And also, *This is my body which shalbe deliuered for you; This doe ye for the commemoration of me*, 1. *Cor.* 11. playnely, and manifestly to shew: that one and the same substantiall body of our Lord, both was then giuen to God for vs, and shall at all tymes be giuen to God for vs, when wee make commemoration of our Lord.

Noe contradiction between the greek, and latin Bibles in the vvords of the institution of the Sacrament.

13. So likewise, the Greeks in their Bibles, read alwayes these words, in the institution of the Chalice, in the present tense, and the Latins (without contradicting or gaine saying, what the greeks read) doe alwayes read them, in their Bibles in the future tense, (*Math.* 26. *Mark.* 14. *Luk.* 22.) manifestly to declare vnto all Christians, that the same substantiall bloud of our Lord, which was shed to God for vs; in the institution of the commemoration of our Lord; the same substantiall bloud shall also be shed to God for vs, in all the commemorations which we shall rightly make of him: because God speaking of one and the same substantiall bloud, said so.

14. When

14. When our Lord said : *This is my body which is broken for you.* And, *This is the Chalice, the new Testament in my blood, which is shed for you,* he spoke of the institution of his commemoration, and when he said : *This is my body which shalbe deliuered for you,* and, *This is the Chalice, the new Testament in my blood which shalbe shed for you,* he spoke of the commemoration which the Apostles, and their successors, should make of him, in his Church: and so gaue a command, not only that the Apostles, and their successors, should break, and shed the same his true, reall, and substantiall body, and blood to God for vs, in the commemorations, which they were to make of him: but also, that they should not break, or shed, any other body, or blood, but his, in the commemorations, which they were to make of him: and so made a Law, that only his body, and blood, vnder the species of bread, and wyne, should be offered to God in Sacrifice, and receaued in the communion of Christians, and nothing else; and abrogated the Priesthood, and Sacrifices of the ould Law, and established a Priesthood, and Sacrifice in his body, and blood, vnder the species of bread, and wine, according to the order of *Melchisedech* in his Church, to the fulfilling of the Law, and Prophets. Wherevpon, the Apostles in their tyme, decreed, in their 3. Canon, saying: *If any Bishop, or Priest, contrary to the ordinance of our Lord, should offer any thing vpon an Altar, as hony, milke, or syder,*

By the Law of God, nothing is to be offered in Sacrifice to God, or receaued in the communion, but his body, and blood.

One, and the same body in diuers places,
instead of wine, or any compounded thing, or any kind
of birds, or beasts, or beans, or pease, transgressing our
Lords constitution, lett him be degraded.

Christ changed the Sacrifice of the
ould Law.

15. The ould Law as S. Paule saith, brought
nothing to perfection: But an introduction to a better
hope. Heb. 7. 19. to be performed in the new,
where Iesus is made a suerty to a better Testament.
Heb. 7. 22. Wherevpon, our Sauour coming to
performe this hope, and better Testament, changed
all the Sacrifices of the ould Law, which were
in sheepe, Bullockes, Birds &c. into the Sacrifice
of his owne body, and blood; and therefore said
at the institution of the Eucharist: *This is my body
which is ginen for you*, and also: *This is my body which
shalbe deliuered for you*; most plainely, and mani-
festly to expresse, the change of all the Sacrifices
of the ould Law, into the only Sacrifice of his bo-
dy, and blood; and declare his prohibition, to
offer any thing in Sacrifice vnto God, but his
body, and blood; and therefore, said: *This is my
body which shalbe deliuered for you: This is my blood
which shalbe shed for you*; to prohibit the offering of
any thing in Sacrifice to God, but his body, and
blood, and the same body, and blood which he
then offred, or gaue to God. Wherevpon S. Au-
gustine in the 20. chapter of his 17. book of the
cittie of God, saith: *The Sacrifice of Christs body,
and blood, succeeded in place of all those Sacrifices of the
ould Law*. Againe, in the same chapter: *For all those
Sacrifices, and oblations of the ould Law, Christ body is
offred,*

offred, and administrated in the communion, to the communicants. And in his 2. Sermon vpon the 33. Psalm, he saith: *In the ould Law was the Sacrifice according to the order of Aron: but afterwards, Christ instituted a Sacrifice, according to the order of Melchisedech, of his body, and bloud.* And the like hath *S. Cyprian* in his 63. Epistle to *Cicilianus*: *S. Ambrose* in the 4. chapter of his 5. book of Sacraments: *S. Hierome*, in the 2. chapter of his 17. Epistle; and in his 126. Epistle: *S. Ephanus* in his 55. heresie: *Theodoret* vpon the 109. Psalm: *S. Leo* in his 8. Sermon vpon the Passion: And *S. Damascene* in his 14. chapter of his 4. book, *Fidei orthodoxa*.

16. And whereas our Aduersaries, saye, that God cannot, put one, and the same substantiall body, and bloud in diuers places, and vnder diuers dimensions, at one, and the same tyme; who can better tell, what God can doe, then God himselfe; and the consent of all the Catholicke Fathers, who haue treated of this subiect. And seeing that God said, it was his body, which he deliuered in the communion, and all Christians, who liued before Luther (reputed Heretiks to both parties only excepted) beleueed it to be his body, (as I haue proued in the 3. chapter) what Christian can doubt of it?

17. The Latin Fathers, to prevent the infidelitie of our Aduersaries, in this point, do also in their other workes, and books, reade the words of the institution, of this blessed Sacrament, sometimes

God can best
tell, vvh
he can doe.

The greek,
and latin
Fathers, al-
leage the
vvordes of

the institution
of the
Sacrament,
as our Lord
spoke them.

ymes in the present tense, and also sometymes in the future tense, and yet doe not contradict one another, or finde fault, at the differing, and diuersitie of reading: because our Lord, at the institution of this Sacrament, spoke many tymes of his body, and bloud, and so accordingly as he spoke of them, they repeate his wordes, and alleage them sometymes in the present tense, and sometymes in the future tense; as *S. Augustine* in the 24. chapter of his book; *De peccatorum meritis*; *S. Hierome* in his commentaries, vpon the 1. *Cor.* 11. *S. Ambrose* vpon the 22. of *S. Luk.* *S. Cyprian* in his 63. Epistle: and *S. Alexander*, in the 2. chapter of his first Epistle vnto all Catholickes; yet *S. Alexander* was made Bishopp of Rome, in the yeare 121. And though these aforesaid Fathers in the places aboue said, alleage the wordes of our Lord, in the institution of this Sacrament, in the future tense; yet they all, as it were with one voice affirme, that in these wordes, our Lord instituted a Sacrifice in his body, and bloud, to be offred to God, in commemoration of him, in his Church, as I haue proued at large in the 13. chapter of the first part.

Our Aduer-
saries cor-
ruption of
the Testa-
ment of our
Lord.

18. And to conclude, it is so manifest vnto the judgements of our Aduersaries, that our Lord, at his last Supper, gaue his body to God for vs, and shed his bloud, and that one, and the same substantiall body, and bloud of our Lord, by the omnipotency of his word, and will, may be at one, and

and the same tyme, in diuers places, and vnder diuers dimensions: that our Aduersaries themselves cannot finde any meanes, how they may avoid, or disproue it; but by disannulling, corrupting, and adding to the last will, and Testament of our Lord: as by interpreting, *my body*, signe or figure of my body: *is*, shall: *broken*, crucified; or the like: by which meanes, they may proue any thing true, be it neuer so false, and any thing false, be it neuer so true: and their error heer in, is so much more the greater, for that they practise it, vpon the laste will, and Testament of our Lord; when *S. Paule*, saith: *A mans Testament being confirmed, no man disannulleth, or addeth therunto. Gal. 3.15.* And this is sufficient to proue, that one, and the same body of Christ is in diuers places, and vnder diuers dimensions in the blessed Sacrament.

CHAP. VII.

*How our Sauours is chiefe Priest, or agent
in offering vnbloudy Sacrifices, and
administring Sacraments.*

I. **T**O lett thee vnderstand (deare Reader) how our Sauour, being in heauen, doth, and shall offer vpon earth, vnbloudy Sacrifices, in his body, and bloud, vnder the species of bread, and wine, to God the Father, and is a

*Christ head
of his
Church, and
chief Priest.*

M chiefe,

*Whatsoever
is rightly do-
ne in the
Church, is
chiefly done
by Christ.*

chiefe, and high Priest vpon earth, according to the order of *Melchisedech*, vntill the end of the word; it is necessary to obserue: first, (as *S. Paule* saith) *that Christ is head of the Church, himselfe the Sauiour of his body*, *Eph. 5. 23.* Secondly, that our Sauiour is chief, or high Priest in the Church of God, according to *S. Paule*, *Heb. 5. 5. 9.* So that what soeuer is well done, by mortall Priests, in the Church of God, is done by his authoritie, and power, giuen vnto mortall Priests, his ministers, and seruants, accordidg to the words of *S. Paule*, saying: *Paule the seruant of Iesus-Christ. Rom. 1. 1.* Againe; *What is Apollo, and what is Paule? The ministers of him in whom you beleueed, and to euery one as our Lord hath giuen: I planted, Apollo watered, but God gaue the increase. 1. Cor. 3. 4.* Thirdly, that the power, and authoritie of Christ Iesus is alwaies invisibly present, at all the actions of mortall Priests, his ministers, and seruants, chiefly, and principally effecting, and doing whatsoeuer they doe rightly, or well in his Church; according to his word, saying: *I am with you all daies, euen to the consummation of the world. Math. 28. 20.* Againe; *Neither he that planteth, is any thing, nor he that watereth; but he that giueth the increase, God. 1. Cor. 3. 7.* So that when mortall Bishoppes, or Priests, who are rightly ordeyned, doe offer Sacrifice, or administer Sacraments in Church of God, it is *Christ Iesus*, that chiefly, and principally, as head of his Church, and high Priest,

Priest, doth offer the Sacrifice, and administer the Sacraments, and by the omnipotency of his power, worketh the exchanges, fruits, or effects they haue, or do produce. Wherevpō *S. Iohn*. saith: *Christ is he that baptizeth.* *Iohn. 1. 33.* Again: *Iesus abode with the Apostles, and baptized.* *Io. 3. 22.* Howbeit, (as the same Apostle saith) *Iesus did not baptize; but his Apostles,* *Io. 4. 6.* So our Saviour said vnto his Apostles: *Receive ye the holy Ghost, whose finnes ye forgiue, they are forgiuen.* *Iohn. 20. 21. 22.* Yet God said: *I am, I am he, that take cleane awaye thine iniquities.* *Isa. 43. 25.* *Isa. 44. 22.* *Jer. 31. 34.* So when Bishoppes, and Priests rightly ordeyned, doe offer Sacrifice, and consecrate the body, and blood of our Lord; it is our Lord himselfe, who chiefly doth offer Sacrifice, according to his former words before alleaged. And *S. Augustine* in his 4. Sermon of the Innocents, saying: *What canne be more reuerend, or more honorable, then to rest vnder that Altar, vpon which Sacrifice is celebrated vnto God, in which our Lord is the Priest, according as he said: Thou art a Priest for euer.*

Christ by his omnipotency worketh the effects in the Sacrifice and Sacraments.

2. As God said: *Be light made,* and by the omnipotency of his worp, *Light was made*, and continueth in his functions, and operations euen vntill this day: and as God said: *Led the earth shoote forth greene herbes, and such as may seede, and fruit trees, yea, and fruite after his kinde, &c.* And by the omnipotency of his word: *It was so dann,* and the earth brought forth greene herbes, such as seedeth according

Similitudes, of Gods operation, by his vvord.

ding to his kinde; and trees that beareth fruite: and shall doe vntill the end of the world: euen so in the vnbloudy Sacrifice, and Sacrament of the body, and bloud of our Lord: *Our Sauiour taking bread, blessed, and brake, and gaue to the Apostles, saying: This is my body which is giuen for you; doe this for a commemoration of me:* and by the omnipotency of Gods word, the Apostles, and their Successors, rightly ordeyned, receaue power, and authoritie to giue his body (euen that which sitteth at the right hand of God) for vs, and shall haue power vntill the end of the world, as it doth with the light to shine, and the earth to shoote forth green herbes, and trees.

S. Iustine
of the Sa-
crament.

3. *S. Iustine* Martir, who liued with the Apostles schollers, and presently after the Apostles tymes, in his 2. Apologie, which he made in behalf of the Christians, vnto *Antoninus Pius* the Emperour, Senate, and people of Rome, declaring vnto vs what was the faith of the Christians of these primitiue dayes in this point, saith that *The Eucharist was made the flesh, and bloud of Iesus by the word of prayer proceeding from him*, at the institution of this Sacrament. *For the Apostles* (saith he) *in their commentaries, which are called their Gospells, haue related vnto vs, that Iesus hath ordained them to doe so. That he took bread, and making it the Eucharist, he said, doe this for a commemoration of me: This is my body: And taking likewise the Chalice, and making it the Eucharist, he said: This is my bloud;* thus *S. Iustine*, where

where he sheweth, that in the infacy of the Church the faithfull beleued the Eucharist to be made the flesh and bloud of our Lord, by the omnipotency of his word, and prayer, spoken at the institution of this Sacrament, as chief agent in offering vnbloudy Sacrifice, and in the consecration thereof.

4. *S. Irenaus* in the 2. chapter of his 5. book of heresies, saith: *When the mixt Chalice, and the bread broken doth perceauē the word of God, it is made the Eucharist of the bloud, and body of Christ.* Again in the same chapter: *The bread, and wine receauing the word of God, is made the Eucharist, which is the body, and bloud of Christ.* Thus *S. Irenaus*, who liued with *S. Polycarpe*, scholler to *S. Iohn* the Euangelist, and in his tyme, when as yet some of the Apostles schollers were liuing, and the actions of our Sauuer were fresh in the memorie of men, the realitie of the body, and bloud of our Sauuer, was so vniuersally and constantly beleued to be in the B. Sacrament, or Eucharist by the omnipotency of his word that in his 4. book of heresies, cap. 34. he alleageth against certaine heretikes, who denied Christ to be the Sonne of God, the reall being of his body, and bloud in the Sacrament, or Eucharist by his word; to proue thereby that Christ was the true Sonne of God; who by his word could effect it, and make good what he said; which otherwise he could not doe, vnlesse he were the Sonne of God, saying: *How will it be manifest*

How constantly in *S. Irenaus* tyme, they beleued in the reall presence.

The body, and bloud of our Lord, is in the B. Sacrament, by the omnipotency of his word, and not by faith only.

The omni-
potency of
Gods vvord,
vvorketh
the change
in the bread

so these (heretikes, that deny Christ to be the Sonne of God) that the bread upon which thanks are giuen, is the body of their Lord, and the Chalice his bloud, if they doe not saye Christ to be the Sonne of the builder of the world, that is to saye, his word, by which trees beare fruite, fountaines flow, the earth first doth giue the blade, after wards the eare, and then full wheate in the eare. Againe, how do they saye, that the flesh doth cometo corruption, and not receame life, which is nonrrished of the body, and bloud of our Lord; therefore, either lett them change their opinions, or absteyne from offering Sacrifice in these things, which are before spokē of; (that is to saye, the body, and bloud of Christ) our opinion (who hold Christ to be the Sonne of God) is consonant to the Eucharist; and againe, the Eucharist confirmeth our opinion; for we offer vnto him Sacrifice, these things which are his, preaching agreeably the communication, and the unitie of the flesh, and the spirit; for euen as the bread which is of the earth receauing the vocation of God, is now no more common bread, but the Eucharist, consisting of two things, the earthly, and the heauenty; so also, our bodies receauing the Eucharist, are now no more corruptible, hauing hope of the resurrection. So S. Irenaus, where we see, that in his tyme, the Catholiks did so little doubt, that the body, and bloud of Christ, was in the B. Sacrament, by vertue of his word, that they vr-
ged it to proue, Christ to be the Sonne of God, and taught it, as a consonant opinion, to saye, that Christ was the Sonne of God, because his body,
and

and bloud was in the Eucharist, by vertue of his word : and againe, that his body, and bloud was in the Eucharist, because Christ was the Sonne of God.

5. In the like manner, the rest of the Fathers, in their succeeding ages, affirme that the body, and bloud of Christ, was in the B. Sacrament, by the omnipotency of his word; as S. Cyprian in his book of our Lords Supper, saying: *The bread which our Lord gaue to his Disciples, was not changed in outward forme or shape, but in nature, by the omnipotency of the word, it is made flesh. As in the person of Christ, the humanitie was scene, and the diuinitie laie hid; so after an unspeakable manner, the diuine essence doth poure it selfe into the visible Sacrament, that men might vse a religious deuotion about the Sacraments, and might haue a more simple, or sincere accessse vnto the truth, euen vnto the being partakers of the spirit, whose body, and bloud the Sacraments are.*

S. Cyprian
of the change
in the
bread, by
the omnipotency
of the
word of
God.

6. Eusebius Cesariensis liued in the yeare 320. and he (as it is sett downe in the 3. book, and 45. chapter of the Pararells of Damasus, saith: *Many Priests while they are in sinne, do worke the holie things (or offer Sacrifice) neither doth God turne awaie from them; but by his holie spirit, doth consecrate the Gifts, sett before them; and bread certainly is made the pretious body of our Lord, and the cupp the pretious bloud of our Lord.*

Eusebius, of
the change
by the po-
uwer of God.

7. S. Cyrill of Hiernusalem liued in the yeare 370. and he in his 4. *Mystagogica* saith: *Seeing that Christ*

S. Cyrill,
how Christ
worketh
the change
in the bread

himself

himself doth say, and affirme after this manner of the bread; This is my body; Whoeuer heereafter dare doubt? And he likewise saying and affirming, This is my blood; who I saie, cann doubt, and say, that it is not his blood? Heretofore at Cana in Galilea, only by his will, he changed water into wine, which is neere unto blood, and is he not worthy to be beleueed, that hath changed wine into his blood? He being inuited to a corporall marriage, wrought a wonderfull miracle; shall we not much more easily confesse that he gaue his body, and blood to the Children of his Spouse? Wherefore with assurednesse, lett vs take the body and blood of Christ; for vnder the species of bread, the body is giuen thee, and vnder the species of wine, the blood is giuen; that hauing receaued the body, and blood of Christ, thou mayest be made partaker of his body, and blood: We shalbe bearers of Christ, after that we haue receaued his body, and blood into our membres.

S. Gregorie
Nissen of the
change in
in the bread
by the vvord
of God.

8. S. Gregorie Nissen, brother to S. Basile the great, liued in in the yeare 380. and he in his 37. Oration catechetica, saith: As Christ by eating bread, made it is diuine body; so likewise heere, bread being sanctified by the word, and praier (as the Apostle saith) and not by eating and drinking, becometh the body of the word, changed by the word, saying: This is my body.

S. Ambrose
of the chan-
ge in the
bread, by
the omnipo-
tency of
Gods vvord.

9. S. Ambrose (who liued in the yeare 370.) in the 9. chapter of his book, of those, who are begunn to be instructed in the mysteries, saith: If human blessing (of Moyse, Elias, and Elizæus) was of such force, as that it could alter nature, what shall we saie

saie of the diuine consecration, Where the words themselves of our Lord, and Sauour doe worke, for this Sacrament, which thou doest receaue; is made by the word of Christ. If the words of Elias were of such force, that they could call fire from heauen, shall not the word of Christ, be sufficient to change the species of the Elements? Of the workes of the world thou hast read, that because he spake the word, they were made; he commanded, and they were created: therefore, the word of Christ, which could make of nothing, that which was not; can it not change those things which are, into that which they were not? for the difficultie is not lesser, to giue new natures to thinges, then to change natures. Againe in his 4. book, and 4. chapter of the Sacraments, speaking of the Sacrifice, and Sacrament of the Altar, he saith: This bread, is bread before the words of the Sacraments: but as soone as consecration is added vnto it, of bread it is made the flesh of Christ. This we affirme; how can that which is bread, be the body of Christ? by consecration. And with what words, and speeches is consecration? With the wordes of our Iesus: for in the rest which are said, praise is giuen vnto God praier is made for the people, for kings, &c. but when we come, that the venerable Sacrament should be made, then the Priest doth not vse his owne wordes, but the wordes of Christ. Therefore, the word of Christ doth worke this Sacrament. What word of Christ? euen that by which all things are made. Our Lord commanded, and the seas were made; our Lord commanded, and all creatures were begotten. If therefore, there be so great

force in the wordes of our Lord Iesus, that these things could begin to be, which were not; how much more will they be able to effect, that those things may be, which are, and be changed in another. But heare the Prophet saying: He said, and they were made; he commanded, and they were created. Therefore, that I may answer thee, it was not the body of Christ before consecration; but after consecration, I tell thee, that then it is the body of Christ. Againe, vpon the 38. Psalmie, he saith: It is the word of Christ, which consecrated the Sacrifice, which is offered. Thus S. Ambrose.

S. Chrysostome of the change of the bread into the body of our Lord, by the power of God.

10. In like manner S. Chrysostome in his Homily, de proditiōe Iuda, saith: It is not man, that doth make these things, which are exposed for consecration vpon the table of our Lord, the body and blood of Christ: but he who is crucified for vs, Christ: The words are pronounced with the Priests mouth, and they are consecrated by the grace, and vertue of God. He said: This is my body; by these words, the things exposed are consecrated. And as that voice which said, in euery case and multitude, and replenish the earth, was said but once, yet at all tymes hath this effect for generation, nature concurring: so this word but once said, and yet it giueth strength to the Sacrifice which is vpon all the tables of the Church, euē vntill this daie, and shall doe vntill his coming to judgment. Againe, in his 83. Homily vpon the S. Matthew, he saith: We (Bishoppes, or Priests in the consecration of this Sacrament) hold but the place of Christs Ministers, for he who doth sanctify, or make the chāge, is Christ himselfe. Thus S. Chrysostome.

11. *S. Hierome* vpon the first chapter to the Galatians, saith: *Although some thinke me worthy of reprehension, for that in my book which I writt of the preseruacion of virginity, young woemen ought to flye from wine, as they doe from poyson; yet it doth not repent me of what I said; for I rather condemne the effect or worke of wine, then the creature it selfe. And I took liberty to giue this counsell vnto a virgine, warme with a heate proper vnto her yeares, least vpon occasion of drinking a litle, she might drinke much, and perish: other wise I did know, that wine was consecrated into Christ his bloud. Thus S. Hierome.*

*S. Hierome
of this chan-
ge.*

12. *S. Augustine* in his 3. book, and 4. chapter, *De Trinitate*, saith: *We doe not say, that the articulat words pronounced with the tongue, or the signe of letters, written in skinns, is the body and bloud of Christ: but that only which is taken from the frutes of the earth and is consecrated by mysticall prayer, &c. It is not sanctified, that it may be so great a Sacrament; but by the spirit of God, working inuisibly, seeing that God doth worke all the things, which by corporall motion are made in that worke.*

*S. Augustine
of the chan-
ge in the Sa-
crament, by
the power
of God.*

13. Againe in his book of sentences, *ad Prospe- rum*, cited by *Gratian*, in his 2. distinction, he saith: *In the species of wine, and bread which we see, we doe honor inuisible things, that is to saie, flesh and bloud; neither doe we equally esteeme of these two species, after consecration, as before consecration; for before consecration, we faithfully confesse, that they are bread, and wine, as nature hath formed them; but after conse-*

S. Cyrillus
Alex. of the
change in
the Sacra-
ment, by the
povver of
God

cration, they are the flesh, and bloud of Christ, vvhich the blessing hath consecrated.

14. S. Cyrillus Alexandrinus (who lined in the yeare 430.) in his Epistle, ad Catosirium, saith: Doe not doubt vvwhether this be true (that the body of our Sauour is in the Sacrifice, and Sacrament of the Altar) Christ manifestly saying: This is my body; but rather receaue the word of our Sauour in faith; for seeing he is truth, he doth not lye. Therefore, they are madd, vvho saie, that the mysticall blessing doth cease, from the sanctification, if any part thereof should remaine vntill the daie following: for the most holy body of Christ, vvill not be changed, but the vertue of the blessing, and the quickning grace is continually in it: for the quickning vertue of God the Father is the only begotten vvord, vvhich is made flesh, not ceasing to be the vvord, but making quickening flesh. So these ancient and prime Fathers of the Church of God. Whereby it is sufficiently manifest to any indifferrent reader, that not only the true, and reall body, and bloud of our Sauour, is in the Sacrifice, and Sacrament of Christian Catholikes; but that it is there, by vertue of the omnipotency of Gods word, and not by the faith of him that receaueth it, as Puritans would haue it.

CHAP.

CHAP. VIII.

How in generall, our Sauour by his omnipotency, together with Priests his instruments, and Legates, doth consecrate his true, reall and substantiall body, and blood in the blessed Sacrament.

I. **G**od hath two Kingdomes here vpon earth, the one, the temporall Kingdome of this world, of which it is, sayd: *The earth is our Lords, and the fulnes thereof: the round world, and all that dwell therein;* Psalm. 23. 1. The other Kingdome is the spirituall Kingdome of Christs Church militant here vpon earth: of which it is said: *The sonne of man shall send his Angells, and they shall gather out of his Kingdome all scandalls, and them that worke iniquitie.* Math. 13. 41. And both these Kingdomes, and all that is wrought in them, were miraculously at the first founded, and established by the omnipotency of the will, and word of God: according to the words of the Prophet, saying: *God spoke, and they were made.* Psal. 32. 9. and this first foundation of these Kingdomes, and establishing them in their operations, was miraculous, because they were not before: but being thus founded, and established, now their ordinary operations, are not miraculous: because God hath giuen vnto either of them, their seuerall

God hath
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Both Gods
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ordinary natures, dispositions, properties, and qualities, which they are ordinarily to reteyne, and keepe, vnto the end of the world: God hauing so ordeined, and decreed by the omnipotency of his will, and woord.

What is miraculous and what naturall.

2. For the better vnderstanding hereof it is necessary to obserue, that mirakles, as *S. Augustine*, in the 14. chapter of his 6. book of the Trinitie, saith: *Are these things which are donne contrary to the vsuall course of nature*, either in diuine or humane things: and the nature of all things, is the common and vsuall course of all things: wherevpon *Aristotle* (in the 7. book of his moralls to *Eudemus*) saith: *Nature is the cause of those things, which are alwayes, or for the most part donn after one manner*. So those things, which are vsually, or commonly donn, in either of these Kingdomes, we doe not call miraculous, but naturall: and though the things which be vsually or commonly donn in the Kingdome of Christs Church, here vpon earth, be supernaturall, and miraculous, in respect of the things which are commonly, and vsually donn in the temporall Kingdome of this world, for that they are neuer, or rarely donn in it, not can be donn in it, without a miracle, and alteration of the common course of things, in the temporall Kingdome of this world: as if for example a man who were no Priest in the spiritual Kingdome of Gods Church, but a laye man only in his temporall Kingdome, by pronouncing the words of absolution, after
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confession, or by reading the words of consecration, ouer the bread, and wine fittly prepared, should truely, and really forgiue sinnes, or consecrate the body, and bloud of our Lord: this I saye were a miracle: because these things are neither ordinarily, nor vsually donne by laye men of Gods temporall Kingdome: nor can be donne, vles God contrary to the ordinary course of absolution from sinnes, and consecration, doe supply the defects: yet those (the institution, and ordinance of God supposed) are no mirakles, when they are donn in the Church of God by Priests, who are instituted by God for that purpose, because they are commonly, and vsually donne by them: so likewise if a Priest by doing any act, which precisly belongeth vnto the spirituall Kingdome of Christs Church herevpon earth, should bring forth a tree, or plant; this were a miracle: because that by the exercise of Christian religion, trees, or plants, are not ordinarily, or vsually brought forth: yet that the earth bringeth forth trees, and plants, is no miracle; because the earth vsually, and commonly doth it.

3. Secondly it is necessary, to obserue, that as all the workes of God, in the foundation of his temporall Kingdome here vpon earth, are aboue nature, and naturall reason, supernaturall and miraculous, as the creatiō of the heauens, earth, Sonne, Moone, Starrs, &c. of nothing: so likewise are all the workes of God, in the foundation of his spirituall

All the vvorkes of God, miraculous in the foundation of his Kingdomes.

rituall Kingdome, of the Church of Christ, here vpon earth; supernaturall, and miraculous, and aboue the reach of humane sense, and naturall reason: as that God should haue a Sonne, a Virgin shold remaine a Virgin, and yet bring forth a Child; God to die vpon a Crosse, men to be borne againe by Baptisme, and cleansed from their sinnes, the body of the Sonne of God, to be in the Sacrament of the Altar &c. wherevpon *S. Paule* saith: *faith must not be in the wisdom of men: but in the power of God.* 1. Cor. 25. Wherefore, seing that all the workes of God, in the foundation of his spirituall Kingdome, which is the Church of Christ herevpon earth, are miraculous, and supernatural, and aboue the reach of common sense, and naturall reason: it must needs be, that also the institution of the communion, which is a Sacrament, and worke of God in the foundation of his Church, must also be a worke of supernatural power, and vertue, aboue the reach of humane sense, and naturall reason: and therefore, it should be a vaine thing; to goe about, to giue a reason in nature, how our Lord did, or doth consecrate his reall, and substantiall body, and blood in the blessed Sacrament, but only by similitude, in the foundation, conseruation, and preferuation of his temporall Kingdome: so by the way of similitude, from that which our Aduersaries doe belieue, to bring them vnto that, which they belieue not, that they may saue their sonles.

The institution of the communion, miraculous.

4. This obserued, we doe not alwayes flie vnto miracles, in euery particuler act, or spirituall exercise of our religion; as when euery child is baptized, or when euery Priest doth consecrate: because God by the omnipotency of his will, and woord hath established his spirituall Kingdome, of his Christian Church after this manner: so that now this supposed, her ordinary actions, and operations are not miraculous: but according to the common, and vsuall course of the acts, and operations, which God hath established, in the spirituall Kingdome of his Church, and according to that spirituall nature, which God hath ginen vnto her, at her first foundation. So that, whereas before Baptisme was instituted by our Lord, if any one should haue pronounced the words of Baptisme, and haue powred water vpon a man, who neuer was baptized, it would haue had no power, or vertue to remit sinnes, or to make him a child of the spirituall Kingdome of God; and so the first institution was miraculous: because the water, and the words had not this power before: but now, since that God Almighty, by the omnipotency of his power, hath instituted Baptisme, and established it in his Church, and ginen vnto it, this spirituall vertue, and power to cense men of their sinnes, make them Children of this spirituall Kingdome which is his Church, and Heires which Christ of eternall life; now this is no miracle: but it is the spirituall nature, and propertie of Baptisme, which

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God who hath giue the nature, and properties vnto all things, which they haue, hath giuen also vnto it: and therefore, now this being supposed, it is no miracle, that when a man is baptized, his sinnes are forgiven: but it should be a miracle, that a man should now be baptized, according to the rights of Baptisme, and his sinnes should not be forgiven: because God hauing once giuen this spirituall vertue vnto Baptisme, and hauing made it, the nature, propertie, and qualitie of Baptisme, cannot take it away, without altering the course of the nature, propertie, and qualitie of Baptisme, which is a miracle.

5. Lykwise when our Lord instituted the B. Sacrament, he took bread, blessed, gaue thanks, and said: *This is my body*, and by vertue of his omnipotency, consecrated it, or made it his true, reall, and substantiall body; and when he had don, said vnto Bishoppes, and Priests rightly ordeyned: *Do this* (the same that he then did) *for a commemoration of me*, and by vertue of his omnipotency, they do the same, that he then did. The first institution was supernaturall, and miraculous: but afterwards, Bishoppes, and Priests, did, and do consecrate the same body, and bloud which our Lord then did, without any new miracle: because he who created all things of nothing, and hath giuen vnto euery thing, that nature, propertie, and qualitie which it hath, hath also giuen Bishoppes, and Priests rightly ordeyned this propertie, and quali-

It is the propertie of Priests rightly ordeyned, to consecrate the body, and bloud of our Lord.

qualitie. So now it is not a miracle, that Priests do consecrat the true, reall, and substantiall body, and bloud of our Lord; but it should be a miracle, if now that the Eucharist is established, they do that which our Lord then commaunded them to doe, and yet should not consecrat his true, reall, and substantiall body, and bloud: because that then, our Lord should suspend or alter the properties, and qualities, which he hath giuen to Bishoppes, and Priests, which would be a miracle.

6. In like manner in other things: *In the beginning God created heaven and earth, and the earth was void, and vacants. Gen. 1. 2.* and neither brought forth hearbs, nor trees, nor grasse, nor plants, nor euer would haue donn, if God had then lett it alone, and neither haue said, nor donn, any more vnto it: but afterwards God said: *Let the earth shoot forth green hearbs, and such as may seed, and fruit trees, yeilding fruit, after his kind, such as may haue seed in it self upon earth: and it was so donn. Gen. 1. 11.* this was a supernaturall, and miraculous work of God: but euer since, it hat been naturall vnto the earth, to bring forth hearbes, and fruit trees, without any new miracle: because God, who is the giuer of all the properties, and qualities, which things haue, gaue also vnto the earth this, to bring forth hearbes, and fruit trees. And it should be a miracle, if the earth should not do it.

7. And the like we may say of the hauing of Children, and creation of soules: *God created man,*

In the beginning it was miraculous, that the earth should bring forth hearbs plants, and trees.

Now it is proper to the earth to bring forth hearbs, and trees.

to his own image, to the image of God he created him, male and female he created them. Gen. 1. 27. that is, he created their soules: for Adam he formed of the flyme of the earth, and Eve of a rib taken out of Adams side, Gen. 2. And vpon their first creation, they had no children, nor could haue, or begett any vntill God, said: *Increase, and multiply, and replenish the earth.* Gen. 1. 28. And this first was a miracle, that God should giue that power vnto men, and woemen, to be his instruments, of bringing forth soules into the world: but now that the generatiō of men is establisht, it is no miracle, but agreeable to the vsuall course of nature, that God in the generation of men, doth creat soules: but if nature concurring, men, and woemen should bring forth bodies without soules, it would be a miracle: because God should suspend, or alter the course of nature, which he hath establisht in the creation of soules in the generation of men.

8. So as men and woemen, God, and nature concurring, bring forth soules into the world vntil this daye, and shall doe vntil the end by vertue of these words once spoken, saying: *Increase, and multiply.* Gen. 1. 28. So Bishoppes, and Priests rightly ordained, in bread and wine fittly prepared, haue hitherto, and shal vntil the end of the world, consecrate the true, reall, and substantiall body, and blood of the Sonne of God, by vertue of these words, once said: *Doe this* (the same that he

he then did) *in commemoration of me.* And in due consideration, it seemeth as hard a thing, that men, and woemen, should be God Almightyes instruments, to bring forth so many millions of soules into the world, which before were not: as for Bishoppes, and Priests to be his agents, and instruments of making one body, that was before, to be in diuers places, and vnder diuers demen-
 fions.

9. If our Puritans beleue, that by vertue of these words, *Increase and multiply*, once spoken, Almighty God doth so concur in the generation of men, as that they haue soules: I see noe difficultie, why they should not beleue, that Bishoppes and Priests rightly ordained, by vertue of these words, once said: *Do this* (the same which he then did) should not haue power, and authority as agents, and instruments of God, to consecrate his true, reall, and substantiall body, and bloud: if it be not, but because they want the Sacrament of order, and know that these words, *Do this*, were not spoken vnto them. And therefore knowing that they haue no authority, or power to consecrate, and yet resolute to be as they are; not to fall into manifest idolatry, and to teach the people, to esteeme, and adore a peece of bread for God; of two evils, haue chosen the lesser; and therefore say that after consecration, there is nothing but bread, and wine, our Saviours words effect nothing, the whole busines consisteth in taking bread,

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and apprehending Christ in heaven, by the hand of faith, and be thankfull. Otherwise if we should seeke to pry, and dyue into, by naturall reason, how, and when, and after what manner, God createth soules in the generation of men, and infuseth them into their bodyes; or of what substance they are of, or how they being spirituall, informe the body and make one man with the body, what operations they haue, where the *will*, *understanding*, and *memory* are placed, and how they are diuided, seeing the soule hath no parts, how the soule mooneth the body, and preserveth it from corruption, how it affordeth ability to *see*, *heare*, *smell*, *touch*, and *tast*; in what gulf the memory putteth all these species of things, which she reteyneth, from whence they come, when they are called for, and where some lye hid, which cannot be found, when we would, and how, and where we find then; we shall find no lesse difficulty in these things, then in knowing how a body, that already is, may at the same tyme be in diuers places, and vnder diuers dimensions, and species by the will, and power of God.

10. And if none should beleue, that he had a soule vnlesse he did know certainly, and manifestly all these *howes*; then few would attaine vnto the beliefe, that he had a soule, though all men should study *Aristotles* book *de anima*, or what soeuer books they could find to that purpose all their liues, yet what is more familiar vnto a man, the his soule, where

wherewith he liues, and mooues: whereby we see, ho absurd a thing it is, not to beleue the misteries of our faith, vnlesse we cann certainly, and manifestly know by reason, how euery thing in particular is: for then it were not a mystery of faith, but a thing manifest to our senses: whereas faith, *Is an argument of things not appearing (to the senses)* Heb. ii. Wherefore as in the creation of all things, and establishing his earthly Kingdome, God spake the word, and we beleue that they were made of nothing, by the omnipotency of his word; though we know not how God made them, or could make them of nothing, more then by the omnipotency of his word: so here establishing the B. Sacrament in his Church, he took bread, and blessed, and said: *This is my body*, and likewise wine, and said: *This is my blood*, and we beleue, that the bread was changed into his body, and the wine into his blood, by the omnipotency of his word; though we know not how God could change bread into his body, or vvine into his blood, and putt them into so little a roome, and vnder the species of bread, and vvine, but by the omnipotency of his vvord. And as after, God had created the earth, and mankind, he said to the earth: *Let the earth shoote forth green hearbs, and such as may seed, &c.* and to man: *Increase, and multiply*, and vve beleue, that both the earth, and man by the omnipotency of his vvord, receaued vertue, and power to do that vvich he said, though we do

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not know, vvhere this power lyeth, or in vvhat part, or how these things come to passe, more then by the omnipotency of his vvord: so after that God had instituted this Sacrament, and consecrated his body, and bloud, he said to Bishoppes, and Priests rightly ordained: *Doethis*, and *This doeye*, and vve beleeeue that Bishoppes and Priests rightly ordained, haue power to consecrate the body, and bloud of our Lord, though vve doe not know, vvhere the power lyeth in Priests, or how it cometh to passe more then by the omnipotency of the vvord of God.

S. Damascene of the manner how the body of our Lord cometh to be in the Eucharist.

11. Besides that vvhich I haue said in the former Chapter, S. Iohn Damascene in the 14. chapter of his 4. book *Orthodoxa fidei*, explicateth this point at large, saying: *Our Lord breaking the bread, gaue it vnto his Disciples, saying: take, eate this is my body &c.* If then the vvord of God be quickning, and full of efficacy, and all that our Lord hath willed, he hath done: if he hath said, lett light be made, and it was done: if he haue said, lett the firmament be made, and it was donn: if by the vvord of God the heauens haue been establisbed, and all their vertues by the spirit of his mouth: if the heauen, and the earth, and the water, and the fier, and all their ornaments, and man himself, who is so famous a lining thing, haue been perfected by the vvord of our Lord: if God the vvord it selfe, willing it, was made man, and was formed of the pure, and immaculate bloud of the holy alwayes Virgin, without seede, and flesh united hypostatically vvith him: could he not make the bread his body

body, and the wine and water his blood? He said in the beginning, lett the earth bring forth green hearbes, and euen vntill this day, by the fall of raine, the earth doth bring forth her proper plantes, aided, and fortified by the commaundement of God. And God hath said, This is my body: doe this in commemoration of me: and this by the omnipotency of his commaund, will be donn vntill he come. Thus S. Damascenus, of the change of the bread and wine, in the consecration of the blessed Sacrament, by the omnipotency of God. Eusebius Emisenus in his Sermon of the body of our Lord, speakeeth to the same effect, saying: When the creatures of bread, and wine, are placed vpon the Altar to be blessed, before they are consecrated by the inuocation of the holy Ghost, there is present the substance of bread, and wine; but after the words of Christ, there is Christs body and blood; and what great matter is it, if he who could create all things by his word, could conuert, and change these thinges, which he had created, into other natures.

12. If our Aduersaries will grant as commonly they do, that God by the omnipotency of his word, established this earthly, and worldly kingdom, and all things that are therein, which for the most part is so possessed by wicked men and diuels, that our Sauour himself, doth not lett to call the diuel: Prince of this world. Ioh. 12. 31. and 14. 30. and S. Paul to call him: God of this world. 2. Cor. 4. 4. How can any man, thinke it absurd, for vs to say, that the same God, by the omnipotency

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tency of his vvord, hath established the misteries of our faith, and the kingdome of his Church vpon earth, which he hath purchased, and planted with his blood, and *hath espoused vnto himselfe forever.* *Osee 2. 19.* seeing, that they confesse our Sauour to be God, and in the mystery of the holy communion, to haue taken bread, blessed, and said: *Take ye, and eate, This is my body,* and likewise to haue taken the Chalice, giuen thanks, and gaue to them, saying: *Drink ye all of this, for this is my blood.*

13. This vvvas the argument, which mooued the ancient Fathers, to beleue the reall presence of the body, and blood of our Lord in the blessed Sacrament, the omnipotency of the vvord of God, as I haue abundantly proued in the precedent chapter. For as *S. Augustine* in his 3. epistle to *Velosianus* saith, in the vvonderfull vvorkes of God, and high misteries of our faith: *All the reason of the deed, is the omnipotency of the doer.* Wherevpon *S. Chrysostome* in his 83. Homily vpon *S. Matthew*, exhorteth all Christians, saying: *Lett vs beleue wholly in God, and lett vs not contradict him, although that which he saith, seeme contrary to our reason, and our sight. Lett his vvord haue more authority with vs, then our reason, or our eyes &c. Lett vs not behold only the objects which are there proposed (in the blessed Sacrament) but lett vs imbrace his vvords, for his vvords cannot abuse vs; but our sense is easily deceived. His vvord hath neuer failed; but our sense is mistaken.*

ken euery howe. Wherefore seeing that the word it selfe saith: This is my body; let vs be persuaded, and beleue it, and we shall see it with the eyes of our vnderstanding. Thus S. Chrysostome; vvith vvhom agreeeth Gaudentius in his 2. Tract of the reason of the Sacraments, saying: When our Lord gaue the consecrated bread, and wine vnto his Disciples, he said vnto them: This is my body. Lett vs beleue him I praie you, Whom we haue beleened; Truth doth not know what it is to lye.

14. Wonderfull are the vvorkes of God in his earthly kingdome of this vvorld; yet seeing that our Lord descended from heauen, and vvas incarnate, to erect a spirituall kingdome, farr more excellent, then is this materiall kingdome of the earth, euen so excellent, as that he saith: *I will dwell, and walke in them, and I will be their God, and they shall be my people.* 2. Cor. 6. 16. What maruell, if in this his spirituall kingdome, he vvorke more vvonderfull things, then he did in that materiall; seeing that he erected this, for his friends, and founded that, for all sortes of men, and vvomen, and beastes. And this is sufficient to shew in generall how our Lord, by the omnipotency of his vvord, consecrateth his body and bloud, vvith Bishopps, and Priests his Officers, and Legates.

CHAP. IX.

Of the certainty of the presence of the true, reall, and substantiall body, and bloud of our Lord in the blessed Sacrament, after consecration, by the omnipotent power of God.

The qualities, and conditions of God.

First: these are as vve may saye the properties of God. 1. *To doe all things what soeuer he would.* Psal. 113. 1. Secondly, *He is faithfull in all his words.* Psal. 144. 14. Thirdly, *Able to doe what soeuer he promised.* Rom. 4. 21. Fourthly, *With him all things are possible.* Math. 19. 26. Fifthly, *There shall not be impossible with him any word.* Luk. 1. 37. Sixtly, *The word, which proceedeth from his mouth shall not returne vnto him voyd, but it shall doe whatsoeuer he would, and shall prosper in those things, for which he sent it.* Isai. 55. 11. Seauenthy, *He will watch vpon his word, to do it.* Ier. 1. 12. Eightly, *He is truth it selfe.* Io. 14. 6. And to conclude, *it is impossible for God to lye.* Heb. 6. 18.

The promises of Gods, o giue his flesh and bloud for meate, and drinke.

2. Secondly, our Sauour in plaine, and manifest words promised, that *He would giue meate that perisheth not, but endureth to lyfe euerlasting; bread that descended down from heauen; that if any man eate of it (worthily) he dye not; liuing bread, that came down from heauen; bread which is his flesh, the flesh of the sonne of man, drinke which is his bloud: meate*

meate in deede, drink in deede, himself to eate; and so forth, as it is sett down in the 6. chapter of S. Iohn.

3. That our Sauiour in the 6. of *S. Iohn*, speaketh of the B. Sacrament, the ancient Fathers doe abundantly wittnes, whose authorities are cited at large, by *Bellarmin*, in his book of the Eucharist. *Maldonate* vpon the 6. of *S. Iohn*, and Doctour *Saunders* in his book, *That our Lord in the 6. of S. Iohn hath spoken properly of the Eucharist*. I will content my selfe, for the further prooofe hereof, which the words of *S. Augustine*, in the 1. chapter of his 3. book, *de consensu Euangelistarum*, where after that he hath cited, the words of our Lord, at his last Supper, as they are set down by the rest of the Euangelists, saith: *That S. Iohn in that place, hath not spoken any thing of the body, and bloud of our Lord: but in another, he doth manifestly wittnes that our Lord had farr more copiously spoken bereof; which was this 6. of S. Iohn*, for no where else hath he spoken of the Communion. Againe in the last chapter of his 4. book, he saith that *S. Iohn*, doth rarely write that, which the rest doe: *Yet when he cometh to the Lords supper it selfe, which none of the rest passed ouer with silence, he extendeth himselfe much more copiously, out of the Cellar of our Lords breast, where he used to repose his head.* And in the 20. chapter of his first book, *De peccatorum meritis*, he saith: *Let vs heare our Lord speaking this of the Sacrament of his holy table; except you eat may*

*S. Iohn in
his 6. chap.
writeth of
the B. Sa-
crament.*

flesh, &c. So that it cannot with any reason be denyed, that *S. Iohn*, in his 6. chapter speaketh of the blessed Sacrament.

The condition of God, is to giue more, then he promised.

4. Moreouer, this is the condition, and nature of God Almighty, that he neuer giueth, or performeth lesse then in cleare, and manifest words he promisseth: but for the most part, more then he promisseth, as becometh the liberalitie, and magnificence of his infinit mercies; for he that giueth more then he promisseth, doth not deceaue, but he who giueth lesse, is a deceauer, and an impostor. So it is blasphemie, to affirme, that Christ who is true God, should giue lesse, then he promised in so manifest, and plaine termes, and these so often repeated. Wherefore, seing that he often promised with cleare, and manifest words in the 6. of *S. Iohn*, that he would giue lining bread, bread that came down from heauen, bread which is his flesh, for the lyfe of the world; meate which is his flesh, and drinke which is his bloud; meate which who soeuer eateth worthily, hath lyfe euerlasting, and abideth in Christ, and Christ in him; it cannot without blasphemy be affirmed, that Christ hath not truely, and really performed those things, which he hath so often, and so plainly, and clearly promised, and that rather more then lesse, then his words import; which cannot be, vnlesse he giue his true, reall, and substantiall body, and bloud, himself vnder the species of bread, and wine vnto vs for meate:
for

for whatsoeuer inferior thing, he should giue, which should be lesse then himself, the same should also be lesse then his promise.

5. And the want of performance (if any such thing could possibly be) were so much the more remarkable; for that our Saviour, with a double assurance, or as it were with a kind of oath, affirmeth, saying: *Amen, Amen, I say to you; vnlesse ye eate the flesh of the sonne of man, and drinke his blood, ye shall not haue lyfe in you. Io. 6. 53.* Wherevpon S. Augustine in his 41. Tract. vpon S. Iohn, sayth: *Truth sayth, Amen, Amen, I say vnto you; what a thing is this, that our Lord shoul, saye: Amen, Amen, I say vnto you? He commendeth it very much, which be so pronounceth; seing that if it be lawfull so to saye: Amen, Amen, I saye vnto you, is his oath.*

Our Saviour's assurance in giuing his flesh.

6. Wherefore, seeing that it is impossible for God to lye and alter all these his afore sayd properties, and conditions, it necessarily followeth, that our Lord at the institution of the communion, gaue his true, reall, and substantiall body, and blood vnto the Apostles in the communion: and instituted that his true, reall, and substantiall body, and blood should be administred in the communion, to the fulfilling of those his wordes here spoken in the 6. S. Iohn, and also at the institution of this Sacrament: where he doth not only saye: *This is my body, and this is my blood;* but, *This is my body, which is giuen for you:* and, *This is my body, which shalbe deliuered for you: This is my blood, which is shed for many:*

and,

and, *This is my bloud, which shalbe shed for many.*

*God cannot
faile to ful-
fill his many
and serious
promises.*

7. If after all these faire wordes, and large promises, of receauing from our Sauour, this heauenly food, and diuine meate, we should receaue from him, only a peece of bakers bread, and supp of vintners wine, which not withstanding all that it hath from him, or on his part, is euen after consecration, but a peece of bread, and supp of vintners wine, without any reall qualitie, entitie, substance, flesh, body, or bloud of his in it, more then is in other bakers bread, and vintners wine (which is the assertion of our Aduersaries) who could with reason thinke, or beleue that Christ were God, faithfull in his words, and iust in all his promises?

*The Prote-
stants, and
Puritans
communion,
a meere
imagination
or fiction.*

8. That the Puritans saye, they receaue the true, reall, and substantiall body, and bloud of our Lord by faith, eate his flesh and bloud by faith, imagine him there, though he be as farr of in deed, and truth, as it is to heauen; thats nothing to the purpose. For first, these are their own words, which are no where to be found in the Scriptures. Secondly, we do not looke for the actions of men, what they do, or ought to doe, when they communicate or receaue: but for the actions of God in preparing, and giuing the thing they are to receaue, before they receaue it. Thirdly, faith or imagination can not make a thing really absent, to be really present, as is manifest by experience, and to beleue that a thing which is indeed

indeede absent, is really and indeed present; is but a deceit in the imagination, and a false faith, which can neuer make that which is not present, to be present. Fourthly, suppose that these sayings of the Puritans, were true; then the words, and promises of Christ were false, and so he should not be true God; for these are not his words, promises, workes, and actions, but theirs: wherefore if they saye true, then our Lord hath not fulfilled his promises, and so was not true God, not faithfull in all his words. But seeing that he was true God, and Sonne of God, and truth it selfe, it necessarily followeth that he fulfilled these his promises so solēnely made, and gaue his true, and reall flesh to eate, and blood to drinke in the Communion.

9. And this was as I haue said heretofore the argument of *S. Irenaeus*, to proue against some heretiks (who denied Christ to be God) the changing of bread into his body, and wine into his blood, saying in the 34. chap. of his 4. book of heresies: *How vvill it be manifest to these* (heretikes who deny Christ to be the Sonne of God) *that the bread vpon which thanks is giuen, is the body of their Lord, and the chalice his blood; if they do not saye, Christ to be the sonne of the biulder of the world, that is to say, his vvord, by vvich trees beare fruite, fountaines flow, the earth first doth giue the blade, afterwards the eare, then full vvheate in the eare.* Thus *S. Irenaeus*, who liued whylest yet some of the Apostles schollers were liuing, and the actions of our Sauour, and the

*Christ vvai
God, because
he could
chāge bread
into his body*

Q

Apostles

Apostles were fresh in the memory of men. And from hence it is, that euen in the primitiue Church, none denyed, that Christ gaue his true, flesh, and bloud in the Communion, but those who denied him to be God; as witnesseth *S. Hilarius* in his 8. book of the Trinitie, saying: *Christ said, my flesh is meat indeed, and my blood is drinke indeed, he that eateth my flesh, and drinketh my blood, remaineth in me, and I in him. There is no place left to doubt of the truth of the flesh, and blood (of our Lord in this Sacrament) for now by the profession of our Lord himselfe, and by our faith (or according to our faith) it is truly blood, and these things being taken (into our handes, as was the custome of the primitiue Church) and swallowed downe do worke this, that we may be in Christ, and Christ in vs. And is not this truth? It falleth our verily that it is not esteemed true by those, who deny Christ to be God.*

S. Peter beleued the reall presence, before he understood it.

19. From hence it is, that when our Lord first preached of this blessed Sacrament, in the 6. of *S. Iohn*, *S. Peter* (as witnesseth *S. Augustine*, vpon the 54. Psalme) *did not then understand* (how our Lord would giue vs his flesh to eate, and his blood to drinke) *but he beleued the words to be good, which he did not understand*, and that they should eate his true flesh, and drinke his true blood: because Christ was God, and Sonne of God: and therefore casting of all doubts, and misbeleef against this Sacrament, and firmly beleeuing, that they should eate his true flesh indeed, and drinke his blood

bloud indeed; answered: *Lord unto whom shall we goe, thou hast the words of eternall life; and we beleene, and haue known, that thou art Christ the same of God. Ioh. 6. 68.*

11. The reason why *S. Peter* answered thus, was; because the Jewes, and many of the Disciples, who murmured at our Sauours words (and sayed: *This saying is hard, that they should eat his flesh, and drinke his bloud*) did not beleene, that he was God; but only man, saying: *How can this man giue vs his flesh to eat?* who if they had beleueed, that he was God, and Sonne of God, would haue made no difficulty, in beleeuing that he would giue them his flesh to eat, and his bloud to drinke; knowing that with God, all things are possible. *Math. 19. 26.* and that *there shall not be impossible with God any word. Luk. 1. 37.* And therefore *S. Peter* said: *Thou hast the words of eternall life, and we beleene, and haue known, that thou art Christ the Sonne of God.* According to the profession of his faith formely made, saying: *Thou art Christ the Sonne of God. Math. 16. 16.* And therefore he, and the rest of the Apostles (only *Iudas* excepted) beleueed, that he both could, and would giue them his flesh to eat, and bloud to drinke.

12. And least there might be any doubt made, whether our Sauour gaue his body, and bloud in the Communion, or no; *S. Mattheu, S. Luke, S. Marke,* and *S. Paule*, when they speake of the institution of the communion, doe all affirme, that our

The reason of *S. Peters* answer to our Sauour, vvhether beleueed not his words spoke about this Sacrament.

The institution of the Sacrament, often repeated in the Scriptures, least there might be any doubt.

Lord took bread, and blessing, said: *Take ye, and eate, this is my body*; and likewise the Chalice, saying: *Drinke ye all of his, for this is my blood*. In-
somuch as amongst them all, accounting both the body, and blood (least there might be any doubt made of the deliuering his body to eate, and his blood to drinke) they repeate it eight times in the words of institution, besides other places.

13. And to take awaie all doubt, and distrust, that our Lord in the institution of the communion, did not giue his body to eate, and blood to drinke, according to his promise in the 6. of *S. Iohn*, our Lord did not only saye: *Take ye and eate, this is my body*, and: *Drinke ye all of this, this is my blood*; but also added a reason, or cause, why he would haue them to eate, and drinke that holy communion, saying: *for this is my body*; as wittnes-
feth *Alexander* the first, who was made Bilhopp of Rome in the yeare 121. in the 2. chapter of his 1. Epistle to all Catholikes. *Origen* in his 35. tract vpon *S. Mattheu*, *S. Ambrose* in the 5. chapter of his 4. book of Sacraments. *S. Marke* in his publike Liturgy, &c. And againe: *For this is my blood*; as wittnesfeth *S. Mattheu*. *Matth.* 26. 28. *S. Ciprian* Epist. 63. *S. Hierome* Epist. 150. &c. where our Lord doth assigne vnto the Apostles, as a cause, or reason, why he would haue them eate, and drinke of that vvhich he had prepared for them in the communion; for, or because it vvas his body; for, or because it was his blood: shewing
vnto

Why our Sa-
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communion.

vnto them, that the motiue, which moued him so much to desire the institution of this blessed Sacrament, and that they should eate, and drinke of it, was because it was his body, and bloud, and that he might feede them with his body and bloud to the fulfilling of what he had promised in the first of *S. Iohn*.

14. Moreouer, all the people, and nations, vnto which the Apostles preached (which would be to long to reckon vpp) beleueed that our Lord, both then did, and now doth giue his body to eate, and his bloud to drinke, in the Communiō; as is manifest by their chronicles, histories, recordes, monuments, bookes of common prayer, and practise; and it is not possible, that all the nations, vnto which the Apostles preached, being so infinite many, and so farr distant one from another, diuided by diuerse languages, principalities, and kingdomes, should all fall into one, and the same error, as we see by experience, and into an error so hard to be embraced, as it is to beleue, that vnder the species of all litle peece of bread, was the body of the Sonne of God, which sitteth at the right hand of God the Father in heaven, and vnder the species of a litle wine, was the bloud of the Sonne of God, and adore, and respect them as his true, reall, and substantiall body, and bloud: when at the first speaking of it by our Lord, it seemed a thing so improbable, that not only the Jewes murmured at it, but also many of the Dis-

All nations vnto vvhich the Apostles preached, beleueed the reall presence.

How impossible it is, for the reall presence to be inuented by any man.

ciples were scandalised to heare of it, in such sort as, at the hearing of it only, they went backe, and walked no more which our Lord. *Iohn 6.* And yet notwithstanding all this, can it be imagined, by any vnderstanding man, that after the death of our Lord, all the whole Christian world, without a teacher, and without a master, would belecue these things, of themselves, and no man to take notice, either when, or where, or how, they fell into these supposed grosse errors, as the Gomike sayeth: *These things are not well deuised, Damus.*

Great sin-
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communi-
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after many
yeares of pe-
nance.

15. And because the ancient Fathers of the primitive Church, most firmly belecued, that the same body, and bloud of our Lord, which sitteth at the right hand of God the Father in heauen was in the B. Sacrament, after consecration; therefore they did not communicate great sinners as adulterers, drunkards, apostatas, and the like, vntill after many yeares of penance, as wittnesseth the Council of *Iliberis* celebrated in the yeare 305. throughout: the Council of *Ayles* held in the yeare 314. Can. 14. and 23. the Council of *Ancira* gathered the same yeare: the first great Council of *Nice*. Can. 10. 11. 12. and 13. according to the greeke copie: which they did, for the great respect they had to the most sacred body, and bloud of our Lord in the communion: *Not to giue that which is holy vnto doggs, nor cast pearles before swine;* according as our Lord had giuen commandement. *Matth. 7. 6.*

16. If these ancient Fathers, of the primitive Church, had beleened, that in the blessed Sacrament, after consecration, there had been no reall entity, or quality, more then is in bakers bread, and vinteners wine, and that by taking a peece of bread, and apprehending Christ in heauen, by the hand of faith, they might haue receaued worthily; they would neuer haue retheyned penitent synners so long from the holy Communion, as sometymes three yeares, sometymes fīue, sometymes tenne, and sometymes vntill their deaths, and that in tyme of seuerē persecution.

17. Moreouer, about 80. yeares after the natiuity of our Lord, *Simon Magus*, and *Menander*; were accused by *S. Ignatius*, for denying that the Eucharist was the flesh of our Saniour Iesus Christ; as wittnesseth *Theodoret* in his 3. dialogue. And about the yeare 250. *Paulus Samosatennus* Bishopp of *Antioche*, amongst other things, was condemned of heresie, by the Catholik Church of his tyme, for affirming that the blood of our Lord, in the B. Sacrament, was corruptible, and mortall blood, because our Lord sayd of his blood: *Take it, and denyde it amongst you: How* (sayd he) *cann it be incorruptible blood, if it bee denyded, and powred out?* As wittnesseth *Dionysius Alexandrinus* in his Epistle to the said *Paul*, set down in the 3. tome *Bibliotheca Patrum*, and may be gathered out of the profession of faith, set downe by the Fathers of the Church of that tyme, and sent vnto *Paulus*

Diuers accused of heresie in the primitive Church, for denying the reall presence.

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Samosatenus, sett down by *Bini* in the 1. Tome of the Councels, fol. 162.

The promi-
ses of our
Lord made
voyd, if his
body, and
bloud should
not be in the
B. Sacra-
ment.

18. These things considered, what shal we saye, vnto the promises of God vnto his Church, which *S. Augustine* in the 2. chapter of his 1. book against the Epistle of *Parmenianus*, calleth: *The thunders of the diuine testament*, which God gaue in promise vnto *Abraham*, *Isaac*, and *Iacob*, whose God he affirmed himselfe to be, saying: *I am the God of Abraham, the God of Isaac, and Iacob, this is my name for euer.* And what was sayd to *Abraham*: *In thy seede shalbe blessed all nations?* *Gen. 12. 22.* What is sayd to *Isaac*? *In thy seed shalbe blessed all the nations of the earth.* *Gen. 26.* What is sayd to *Iacob*? *I am the God of Abraham thy Father, and the God of Isaac; be not affrayd &c. they seed shall be as the sand of the sea, to the west, and to the south, and to the north, and to the east, (in Europe, Asia, Africa, and America) and in thee, and in thy seed shalbe blessed all the nations of the earth. And least the Iewes should thinke, that this is spoken of them, the Apostle declareth, what is intended by the seed of Abraham, saying: To Abraham, and to his seed were the promises made, and he doth not saye, to seeds, as in many; but as in one, to thy seed, which is Christ. Gal. 3.* Wherefore seeing that it was promised which so great authority, and published by so great a truth; and now they do contradict it, who wilbe called *Christians*. Thus *S. Augustine*, of the promises of God to his Church, which he calleth *the thunders of God.*

19. What shall we saye of these, and many more the

the lyke promises of God vnto his Church, set down in both Testaments; as *that it shall possesse the gates of her enemies.* Gen. 12. *The mountaines shalbe moued, and the litle hils shall tremble; but my mercy shall not depart from thee, and the conuenant of my peace shall not be moued.* Isa. 54. *Our Lord hath sworne by his right hand, and by the arme of his strenght, if I shall giue thy wheate any more, to be meate to thine enemies.* Isa. 62. *All the ends of the earth shall remember, and be conuerted to our Lord. And all the families of the Gentils shall adore in his sight.* Psal. 21. 37. *In his dayes shall arise iustice, and abundance of peace, so long as the moone endureth. And he shall rule from sea to sea, and from the Riuer (of Jordan where he was baptized, and began to preache) vnto the end of the world.* Psal. 71. 6. *The gates of hell shall not preuaile against it.* Matr. 16. 18. *The holy Ghost shall abide with her for euer.* Io. 14. 16. *The house of God, the Church of the liuing God, the pillar, and ground of truth.* 1. Tim. 3. 15. *Goe, teache all nations, be hold I am with you all dayes, euen to the end of the world.* Matth. 28.

20. What shall we saye vnto our 3. Creeds: the Apostles creed, wherein the Apostles themselues taught Christians, to beleeu in all ages, and tymes, as an article of our faith, *the Catholik Church*, or that Church which was generally dilated ouer the world? The *Nicen* creed, which was made in the 1. generall Councel, which euer was in the world, by 318. holy Bishops, which teache vs to beleue,

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that there is but one true Church, and that Church to be Catholik, or generally dilated over the world, and founded by the Apostles? *Athanasius* his Creed, which saith: *Who soener wil be saued, it is necessary aboue all things, that he hold the Catholike faith, which faith except a man keepe whole, and inuiolate, without all doubt he shall everlastingly perish.* Whē now for 1600. yeares, there hath ben no Church or faith, Catholike or generally dilated over the world, but theirs, who beleueed, that our Sauour at his last Supper, gaue his body to be eaten, and his blood to be drinke, and haue beleueed that they in the Communion, haue receaued the true, reall, and substantiall body, and blood of our Lord, and haue honored it, and respected it, as his true body, and blood; as I haue proued heretofore, and shall proue more all large hereafter.

21. If the true, and reall body, and blood of our Lord be not in the blessed Sacrament, how could the Christians of those ages, saye: *I beleene the Catholik Church*, or faith; when there was no Catholik Church, or faith, in those ages, which held not the true, and reall presence of our Lord in the blessed Sacrament, after consecration, and before receauing? Were not the articles of our faith true in all ages, and tymes, since they were deliuered by the Apostles? What shall we saye vnto all those promises of God vnto his Church, and vnto our three Creeds? Shall we saye, that God hath failed in his promises, now for 1600. yeares?

yeares? How shall we perswade men to beleene him hereafter? Or induce men to beleene, that the Scriptures are true?

22. §. What shall we saye of our three Creeds? shall we saye, that the Apostles Creed hath not alwayes ben true, since it was made? Or shall we saye that our 3. Creeds haue been hitherto false? Or rather shall we not saye: *Our Lord is faithfull in all his words. Psal. 144. 14. God is true, and euery man (that speaketh contrary to his word and promises) is a lyar. Rom. 3. 4.* and beleene as an article of our Creed, that the true, reall, and substantiall body, and bloud of our Lord is in the blessed Sacrament after consecration, by the omnipotency of the word of God, and so make good the promises of God, our 3. Creeds, and the honor of the Catholik Church of former ages.

23. If thou beest a Christian, and esteemest that thou art bound to keep the ten commaundements, and honor they carnall Father, and Mother; how much more art thou bound to honor God, who is Father of all Fathers, and the Catholik Church, who is Mother of all Mothers, who are, or shalbe saued. So do but beleene thy Creed, which teacheth thee to saye, I beleene in God the Father Almighty, and in *Iesus-Christ* his only Sonne our Lord: and not to saye, I beleene mine owne witt, judgment, knowledge, or learning, and perswade they selfe, that thou art bound to honor Father and Mother, and then thou wilt

*Christians
bound to be-
nor their
Parents.*

finde, that it is as certaine, that the true, reall, and substantiall body, and bloud of our Lord is in the blessed Sacrament after consecration (when it is consecrated aright, by a Priest lawfully ordained) as are certaine the articles of they Creed, or that the promises of God are true; or that thou art bound to keep the fourth commandement.

CHAP. X.

The Amen, or conclusion of this book, and how all faithfull communicants haue vsed to saye Amen, to the body, and bloud of our Lord in the blessed Sacrament, before they communicated.

Confirmation of the reall presence by oath.

I. **O** Vr Sauour foreseeing the infidelity, which vould arise amongst men towards the end of the world, against this article of the reall presence of the body, and bloud of our Lord in the Eucharist, after consecration, affirmed vnder a kind of oath, that we shoud eate his flesh, and drink his bloud, saying: *Amen, Amen, I say to you, vnesse you eate the flesh of the Sonne of man, and drinke his bloud; you shall not haue life in you. He that eateth my flesh, and drinketh my bloud hath life euerlasting, and I will raise him vp at the last daye. Io. 6.* For as *S. Augustine* in his 41. Tract vpon the Ghospell of *S. Iohn* saith: *Amen, Amen, is after a certaine manner, Christs oath.* And this

this our Sauour did to establish in men, a confident assurance of the deliuering of his true, and reall flesh to eate, and bloud to drink in the Communion. For to thinke, that Christ our Lord, who came down from heauen to teach men the truth, should vse a kinde of oath in so serious a matter, as did concerne the euerlasting life, or death of all his Auditors, and yet equiuocate; rightly considered, is too great an impietie, to enter into the heart of any one, who professeth himselfe a Christian: so that it cannot be doubted, but the end, why our Lord vsed this his kind of oath, or earnest asseueration, was to assure the faithfull, that he would giue them his true, reall, and substantiall flesh to eate in the Eucharist: for as *S. Hierome* in his commentaries vpon the last chapter to the *Galathians*, saith: *In the old Testament God confirmeth his words, by a certaine custome of swearing, saying: I liue saith the Lord, &c. and our Sauour in the gospel by the word, Amen, doth pronounce these things to be true which he saith.*

The cause
why our Sa-
uour con-
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sence by
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2. This Doctrine, being thus established by our Lord, vnder his kind of oath; the Apostles also according to the example of our Lord, foreseeing the difficulty, which in future tymes would arise about it, taught the Children of the Church of God, in the celebration of this Sacrament, either presently after the words of the consecration of the body, and bloud of our Lord; or before the Communion, or both, to add to their acclama-

Prevention
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ture diffi-
culties.

tions, and consent, by saying *Amen*, either to the words of consecration, or els to the Priest, when he should call the Eucharist the body of Christ: thereby to instruct all her faithfull children, constantly to beleue, the being of the true, reall, and substantiall body of our Lord in the Eucharist, after consecration, before Communion; and courageously to professe this their beleefe, by acclamations of, *Amen*, to the confusion, and shame of all those, who at any tyme thereafter should deny it. As wittnesseeth the practise of the Church in all ages, euen from the Apostles tymes, both in the publike Liturgies, or Church seruice books, and the workes of the ancient Fathers.

3. And as for the Liturgies; the Liturgy of S. Iames the Apostle, sett forth for the Church of Hierusalem, saith: *Iesus taking bread into his holy, immaculate, inculpable, and immortall hands, looking into heauen, and shewing to thee God, and Father, giuing thanks, sanctifying, breaking, he gaue vnto vs his Disciples, and Apostles, saying: Take ye, and eate, this is my body, which is broken for you, and giuen for the remission of sinnes. Wherevnto the people aswere with a lowde voice, Amen, to demonstrate that they beleued the Eucharist after the consecration, to be the true, and reall body of Christ; for, to say, Amen, is as much as to saye: It is true. And the like they answered after the consecration of the chalice, the Liturgie saying: Then the Priest taketh the chalice, and sayth: In like manner also, after he had supped,*

*Amen to the
reall pre-
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by S. Iames.*

supped, taking the chalice, and mixing it with wine, and water, and looking into heauen, and shewing to thee God, and Father, giuing thanks, sanctifying, blessing, filling with the holy Ghost, he gaue it to vs his Disciples, saying: *Drinke ye all of this, this is my bloud of the new Testament, which is shed for you, and for many, and is giuen for the remission of sinns.* Where vnto the people answeré with a lowde voice, *Amen*: constantly to shew their faith, and beliefe of the true, reall, and substantiall bloud of our Lord in the Eucharist after consecration, and before they receiued it.

4. *Amen*, is an Hebrew word, vsed in confirmation of a thing spoken of before, and signifyeth *What Amen signifyeth.* true, or truth; as it is true, or be it so. As witnesseth the Scripture, saying: *The Lewites shall pronounce, and saie to all the men of Israel, with a lowde voice, cursed is the man that maketh a grauen thing (or idoll) and shall put it in secret, and all the people shall answer and saye; Amen: Cursed is he that honoreth not his Father, and Mother, and all the people shall saye, Amen. Cursed is he that remoueth his neighbour sbounds, and all the people shall saye, Amen; &c.* as is sett down, Deut. 27. So likewise S. Paule saith: *To God be honor, and glory for euer, and euer, Amen.* Rom. 16. 27. Againe, *The holy Ghost be with you all, Amen.* Apoc. 22. 5. So that the saying, of, *Amen*, doth signify the free consent, and confirmation of the thing spoken of before, or propounded to be donn. Wherefore, seeing that both our Sauour, and the faithfull

faithfull in all ages, added, *Amen*, to the words spoken of the flesh, body, and bloud of our Lord in the Eucharist: it is most manifest, that both it was the true flesh, and bloud of our Lord, which they spake of, and the faithfull in all ages, beleueed it to be the true flesh, and bloud of our Lord, euen that which was borne of the blessed Virgin Mary: for as *S. Paule* saith: *He that supplieth the place of the vulgar, how shall he saye, Amen, vpon thy blessing? if he know not what thou saiest?* 1. Cor. 14. 16. Wherevpon *S. Hierome* in his Commentaries vpon the last chapter to the *Galathians*, saith: *Moreover, that Amen, doth expresse the consent of the hearers, and is a seale of the truth; the first Epistle to the Corinthians doth teach vs, Where S. Paule saith: But if thou blesse with the spirit, he who supplieth the place of the common people, how shall he say, Amen to thy blessing, because he knoweth not what thou saiest: Whereby he declareth, that an vnlearned man, cannot answere, that it is true, which is said (as Amen signifyeth) vnlesse he vnderstand that which is taught.* Wherevpon the Priest in the primitiue Church, before he admistred the Communion to the vulgar common people, admonished them, that it was the body, and bloud of Christ: as witnesseth *Pelagius* (who liued in the tyme of *S. Hierom*) in his commentaries vpon the first Epistle to the *Corinthians*, and 11. chapter, saying: *When we receaue the Sacrament, we are admonished by the Priest, that it is the body, and bloud of Christ.*

The people
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of the reall
presence.

5. Not only in the Liturgie of *S. James*, which was vsed for the administration of this Sacrament at *Hierusalem*, the people answered, *Amen*, to the words of consecration, and to the Priest, when he saith: *The body of Christ*, or *bloud of Christ*: but also in the rest of the Liturgies, or publik Church seruice books: as in the Liturgie of *S. Peter*, which was made for the latine Church; the Liturgie of *S. Marke*, made for the greeke Church; the Liturgie of *S. Basil*, made for the Church of *Capadocia*; the Liturgie of *S. Chrysostome*, made for the Church of *Constantinople*; in the Liturgie of the *Ethiopians* made by *S. Mattheu*, the Priest representing the person of our Sauour, saith: *This is my body*; the people answere, *Amen, Amen*: so we beleue it to be, and confesse, and do praise the Lord our God, this is truly thy body. The Priest saith, &c. *This is my bloud of the new Testament*, &c. The people answere, *Amen, Amen, Amen*; we beleue it and confesse, and doe praise the Lord our God, this is truly thy bloud &c. The Priest saith: *This is the body holy, honorable, and vitall of our Lord, and Sauour Iesus-Christ*, which hath been giuen for remission of sinnes, and the obteyning of life euerlasting, to those who take it truly; *Amen*: *This is the bloud of our Lord, and Sauour Iesus-Christ*, holy, honorable, and quickening, which hath been giuen for the remission of sinnes, vnto all those who shall truly receaue it, *Amen*. *This is truly the body, and this is truly the bloud of Emanuel our God*, *Amen*: I doe beleue it, now and for euer, *Amen*.

*Amen to the
reall presen-
ce answered
by all na-
tions*

Why an-
ciently the
words of
consecration
were spoken
a lowde.

The occasion
why the
words of
consecration
are spoken
vvhich a
low voice.

6. To this end, that the people might answer, *Amen*, to the words of consecration, and confirme their beliefe of the true, reall and substantiall being of the body, and bloud of our Lord in the Eucharist after consecration, in the primitiue Church, the words of consecration were pronounced with a lowd voice, that all the people present at the Sacrifice of the body, and bloud of our Lord, might answer, *Amen*, to the confirming, and professing of their faith, which continued as it seemeth, vntill about the yeare 700. about which tyme, diuerse men reteyning the words of consecration, would sing them vp, and down the streets as they walked, and in other indecent places, vnfit for such sacred words; and also certaine shepherds, who had retained the words of consecration by heart, erected a stone for an altar, and placed bread, and wine thereon, pronounced the words ouer them, as they had seen Priests to doe: wherevpon, fire came down from heauen, consumed the bread, and wine, and stone, and so astonished the shepherds, as that for a longe tyme after they could scarce speake, as witnesseth *Sophranius* in the 196. chapter of his *Prato Spirituali*; *Remigius Antistodorensis* in his exposition of the Masse, and *Alcuinus* in his book *De diuinis officijs* for remedy whereof, and such like prophaneffe, the latin Church hath brought vp the custome, to pronounce the sacred words of consecration with a lowe, though a distinct voice. Yet neuer the

thelesse, euen vntill this day, when the Priest doth communicate himselfe, before he receaue, houlding the Eucharist in his handes, he saith: *The body of our Lord Iesus-Christ keepe my soule to euerlasting lyfe, Amen:* and after communicateth himselfe. And when he communicateth any other, before he deliuer the Eucharist, he holdeth it in his hands, and saith: *The body of our Lord Iesus-Christ keepethy soule to life euerlasting, Amen.*

7. In the Liturgie, or Masse of *S. Ambrose*, sett forth for the Church of *Milan*, the Priest publikely sheweth the consecrated host vnto the communicants, and saith with a lowde voice, *The body of Christ*; and the people before they receaue, in confirmation, that they belecue it to be the body, before it be deliuered vnto them, and to professe their faith in this point, answer, *Amen.* The same custome was vsed also in the administration of the chalice when the Communion was distributed in both kinds: as appeareth by the 49. question of a book dedicated to *Orosius*, by some attributed to *S. Augustine*, which saith, that before the Priest administred the Chalice vnto those who communicated in both kinds, he said: *The blood of our Lord Iesus-Christ*: and he that communicated, in profession of his faith, that he beleuened it to be the very blood of our Lord, independant of his faith, and before he communicated, answered, *Amen.* So the whole Church of God, hauing at all tymes, euen from the first foundation thereof by the A-

postles, vsed publik acclamation, in the confirmation of their beliefe of the reall presence of the body, and blond of our Lord in the Eucharist before receauing, and independant of the faith of the receauer: I leaue it to the discretion of every vnderstanding man, to thinke, how absurd it is, now after 1600. yeares, for any man, who desireth to beare the name of a Christian, to deoy it.

*The decree
of Apostles,
that none
should re-
ceauie, with-
out answe-
ring, Amen.*

8. Moreouer, the Catholik Church, hath alwayes had so great a care, to preserue in all her children, the beliefe of the true, reall, and substantiall body of our Lord in the Eucharist before receauing; that the Apostles, amongst other things decreed, that none should receauie the Eucharist, without professing it to be the body, and blond of Christ, by answering *Amen*, to the Priest, or Deacon, when he calleth the Eucharist, before receauing, the body or blond of Christ: as witnesseth *S. Clement* in the 13. chapter of his 8. book of Apostolicall constitutions, saying: *Let the Bishop deliuer the oblation to the people, saying: The body of Christ, and lett him who receaueth it, saye Amen: but lett the Deacon hold the chalice, and administering it vnto others, lett him saye the blond of Christ; the chalice of life; and he who doth drink it, lett him saye, Amen.* Thus the Apostles; whereby we see, that this answere of *Amen*, by the people vnto the Priest, affirming the Eucharist to be the body, and blond of Christ before receauing, is an Apostolicall constitution; conformable to the words of
our

our Lord, saying: *Amen, Amen, I say vnto you, vnlesse you eate the flesh of the sonne of man, and drinke his blond, you shall not haue life in you.* If the Sonne of God affirme, vnder *Amen, Amen*, that the meate he would giue, *should be his flesh*, and the drinke *his blond*: what are the Sonnes of men who deny it; but deceaued people?

9. This practise, of the profession of the body, and bloud of our Lord, to be in the Eucharist; before receauing by the common people, being thus established in the Church by the Apostles, it cōtinued as a generall custome amognst the laity and whole Church in succeding ages, as witnesseth *S. Iustine* Martyr in his second Apologie to the Emperour *Antoninus Pius*, the Senate, and people of *Rome*; who setting down the manner, and custome, which the Christians vsed in their Communion, saith: *At the end of prayers, we salute one an other with a kisse. Then is offred vnto him, who is chiefe amongst the bretheren, bread, and a cupp mixt with wine and water; which after that he hath receaued, he giueth praise and glory to the Parent of all things, in the name of the Sonne, and holy ghost; and giueth thanks a good space, that he is esteemed by him worthy of these things; which being rightly performed, or finished, all the people which are present, doe giue the blessing to the prayers, and thanks-giuing, saying: Amen.* And *Amen* in the Hebrew tongue, is as much as to saye, *be it don*. After that both the Prelats haue giuen thanks, and all the people haue giuen their bles-

*S. Iustine
Martyr, of
the answere-
ring, Amen.*

sing (by saying *Amen*) those who amongst vs are called Deacons, giue vnto enery one that is present, &c. And we take it to be the flesh; and bloud of Iesus-Christ. Thus *S. Iustine*, who liued with the Apostles scholars: whereby it appeareth, that euen from the first plantation of the Church of Christ vpon earth amongst the nations, the laity, and common people vsed to aswere, *Amen*, to the blessing, and consecration of the Eucharist; thereby publicly to declare, that they most firmly beleeued it to be the body, and bloud of Christ, independant of the faith of the receauer.

Dionysius
Alexandri-
nus.

10. Not longe after *S. Iustine* Martyr, liued *Dionysius Alexandrinus*, who in his Epistle to *Xistus* Bishop of Rome, recorded by *Eusebius*, in the eight chapter of his 7. book of histories, maketh mention of the answering, *Amen*, to the words of thanks-giuing, and consecration, by the laity, and common people, saying: that a certaine brother, who had for a longe tyme been esteemed a faithfull man amongst them, and receaued the Communion: because he had been baptized by wicked heretiks, with teares, and sorrow desired of him, that he might be baptized againe according to the custome of the Catholik Church; Which verily (saith he) I durst not doe: but tould him, that the daily Communion, whereof he did participate with the faithfull, was of force sufficient to purge his soule; for he who had heard the thanks-giuing; he who together with the rest, had pronounced, *Amen*; he who had approached

proched to the table; who had stretched forth his hands to receaue that holy foode, who had receaued it; who had been for so longe a tyme partaker of the body, and bloud of our Lord Iesus-Christ, I durst not wholly renew his Baptisme. Thus S. Dionysius.

II. S. Cirill of Hierusalem in his 5. Catechesis, S. Cirill of Hier. maketh also mention of this custome, saying: Thou presenting thy-self to the Communion, dost not come with thy handes extended, or thy fingers open: but making thy left hand serue to thy right, as a seate, or throne as he who ought to receaue the king, and contracting together the palme of thy hand, receaue the body of Christ, answering, Amen. And after thou hast sanctified thine eyes by the touching of the holy body, receaue, or be partaker of it with confidence, vsing great care, that thou loose none of it; for all that thou dost loose, account it as the losse of one of thy proper members, &c. Having communicated the body of Christ, present thy-self to the chalice of his bloud, not stretching forth thy hands, but incline in manner of adoration, or worshipp, saying Amen: and this done, sanctify thy-selfe, and partake of Christ. Thus S. Cirill. For the better vnderstanding whereof, it is to be noted, that the Grecians receaued the body of our Lord, into the palmes of their left hands, and coured it with the right, and so the left hand was as a seate or throne to the blessed Sacrament, vntill the communicant receaued it; which he did not presently, but after some pious meditation, or considerations: yet at the deliuring of the Eucharist into the palme of
his

his hand, the Priest said (according to the constitutions of the Apostles) *The body of Christ*, and he who receaved it answered, *Amen*, and afterwards communicated himselfe.

S. Ambrose.

12. *S. Ambrose* also in the fift chapter of his 4. book of Sacraments affirmeth that it was the custome of all those who receaved, to professe the Eucharist to be the body of our Lord; his words are these: *It was truly, a great, and venerable thing, that God rayned Manna to the Iewes from heauen: but vnderstand, which is greater, Manna from heauen, or the body of Christ? The body of Christ certainly, who is the enlarger of heauen, &c. Therefore, thou dost not say Amen in vaine, when thou takest it; now confessing in spirit, that thou receavest the body of Christ. The Priest saith vnto thee: The body of Christ, and thou saiest, Amen, that is to saie, true. That which thy tongue doth confesse, lett thy affection hould.*

S. Leo.

13. *S. Leo* also the great, speaking of this answering by *Amen* to the Eucharist, when it was called the body of Christ, in his 6. Sermon of Fasting in the 7. Month, saith: *Seeing that our Lord doth say; If you doe not eate the flesh of the Sonne of Mann, and doe not drinke his bloud, you shall not haue life in you: you ought to communicate after such a sort to the holy table, as that you doubt nothing at all, of the body, and bloud of Christ, for that is taken by the mouth, which is beleueed by faith. And in vaine doe these answere, Amen, who dispute against that which is taken. Thus S. Leo.*

14. This

14. This custome of answering *Amen* to the Priest, when he called the Eucharist the body of Christ, was so vniuersally practised in the primitiue Church; that *Cornelius*, who was a holy Martyr, and made Bishop of *Rome* about the yeare 254. in his Epistle to *Fabius* Bishop of *Antioche*, set down by *Eusebius* in the 35. chapter of his 6. book of Histories, amongst other things, accuseth *No-natus* an Arch-heretike, of a most greevous offence; for that when he had offered Sacrifice, and should distribute vnto euery one part of the Sacrament, he would take the hands of the communicants, between both his hands, and would not lett them goe, vntil he had bound the communicant with this oath: *Sweare vnto me by the body, and blood of our Lord Iesus-Christ, that thou wilt neuer forsake me, nor returne to Cornelius.* And the miserable man (saith *S. Cornelius*) who was to receaue, did not taste of the blessed Sacrament, before he had bound himselfe vnto him after this manner. And he who should receaue the Sacrament, said this (in lieu of *Amen*, which he ought to haue said) *I will from this tyme forward, no more returne to Cornelius.* Thus *S. Cornelius* in disciphering the wickednes of the heretike *No-natus*: whereby we see, that euen in the primitiue Church, both the Eucharist was beleeued to be the body, and blood of Christ, before receaning: and that the whole Church of God in all ages, vsed to acknowledge it to be the body, and blood of Christ before they receaued.

*Nonatus the
heretike cha-
ged the an-
swere of
Amen.*

The answer
re of Amen,
crieth a-
gainst the
Aduersaries
of the reall
presence,
lyke the
bloud of
Abel.

15. *S. Augustine* in his 29. Sermon vpon the words of the Apostles maketh also mention of this testimony, which all the faithfull haue euer given to the body, and bloud of Christ in the Eucharist, before receauing, saith: *You know, o faithfull men, what testimony you haue given vnto the bloud which you haue receaued; for certainly you saie, Amen.* Wherevpon *S. Augustine* in the 10. chapter of his 2. book against *Fausus* a *Manichean* heretike, who contemned the bloud of Christ in the Eucharist, compareth the crying of the bloud of Christ out of the mouths of the faithfull, who answer *Amen* vnto it, before they receaue it, vnto the crying of the bloud of *Abel*, which was shed vpon earth by his brother *Cain*, saying: *God saith to Cain, what hast thou donne? The voice of thy brothers bloud crieth vnto me, from the earth.* Euen so the diuine voice in the Scripture (saying, *This is my bloud*) doth reprehend the Iewes: for the bloud of Christ hath a loud voice vpon earth, when *Amen* is answered vnto it, by all nations, at their receauing of it. This (of *Amen*) is the cleare, or manifest voice of the bloud which the bloud it selfe, out of the mouth of the faithfull redeemed by the same bloud, doth expresse. Thus *S. Augustine*: whose words we may vse word for word against our Aduersaries, changing only Jewes, for Puritans.

16. Wherefore, I humbly beseech the Reader, whosoever thou art, that shalt read these our books, and doest not beleue the reall presence; seriously to consider with thyselfe, in what a lamentable

mentable, and miserable estate thou liuest, seeing that (as *S. Augustine* saith) not only all faithfull people, who euer receaued the communion in the Church of God, crie against thee, as guilty of the blood of our Lord; but also the blood of Christ itselfe, out of the mouthes of the faithfull who haue receaued, euen as did the blood of *Abel* against his brothe *Cain*: and haue compassion of thyselfe, yet whilest there is tyme: lett not thy senses deceaue thee, nor the obstinacy of thy will hinder thee; nor yet sloath or negligence, so lull thee a sleepe, that thou wilt not heare the crye of all faithfull people, and nations. If life please thee, doe not contemne life, when it is offred vnto thee in the bread of life, but prepare thy heart to receaue it worthily, that thou maist liue eternally.
Amen.





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OF THE

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APPROBATIO.

Tractatus hic secundus (de Sacrificio) nihil continet, quod aut rectæ Fidei, aut bonis moribus repugnet: imprimi itaque poterit & divulgari. Datum Bruxell. die 15. Maij 1637.

Henricus Calæus S. T. L.
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